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THE ANNUAL THANKSGIVING.

The Clergy on Living Topics.

Conservative Tone of the Pulpit.

THE DAY AND ITS INCIDENTS.

The festival of Thanksgiving, as transmitted to us from our New-England fathers, had no more valuable incident than the permission it granted the town minister of delivering the results of his twelve months' private reflections upon topics aside from his ordinary range. The pulpit, usually silent upon political questions, and confining itself to matters of strictly spiritual concern, then acts more directly upon the world and its opinions; and for this reason perhaps it is that the Thanksgiving sermon is listened to with more interest than is accorded to the usual Sunday service. Indulging this preference, we present a comprehensive digest of the discourses delivered yesterday in New-York and Brooklyn by prominent clergymen of both cities.

THE DUTY OF MODERATION.

REV. GEORGE POTTS, D. D.

UNIVERSITY-PLACE CHURCH.

Psalm cxxvii, 1: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain."

One cannot feel gratitude for good things, if they have come by accident. Gratitude supposes an intelligent benefactor, and recognizes a design upon his part to do us a favor. We must be able to perceive an intention. Chance has no intelligence, therefore no intention, and if our blessings come by chance, we may be pleased with the blessings—but there is an end of it—it would be absurd to talk of being thankful. Thankful to what? Thankful to whom?

It is a glorious faith which relieves us of all doubt as to the fact that there is an intelligent benefactor who governs us and ours by design—employing indeed a variety of instrumental laws and agents—but still with his eye upon us, and governing them by a purpose. To-day, gathered together to give thanks for the goodness of the year, we must entirely fail of our professed object if we do not thoroughly admit the supreme will of God, as the source of our mercies. Furthermore, thankfulness in this sense of the word, tacitly carries with it the feeling of dependence on a benefactor. And that not merely a dependence on his justice, for, properly speaking, we cannot be thankful for what is due to us—what we have a right to claim. Among men, indeed, where justice is a rare quality, we may be said to be thankful to get our just dues, but not properly speaking. The feeling of gratitude implies the bestowment of benefits that could not be claimed, and which we owe to the mere good-will of the giver. We feel dependent on that good will. For their creation and their lofty endowments, and their consequent boundless happiness, angels are bound to be thankful to the Author of it all, because everything they have came from His hand. In everything—in His justice and truth and benevolence—they see cause for adoring gratitude for having made them with such capacities, and for securing to them the means of enjoyment. But how is it with us? Is our gratitude of this angelic character? Must there not be something superadded to the simple feeling of dependence? Yes. We have lost a high estate; we have fallen under merited displeasure; and if we were treated as we deserve, we should simply suffer, and not at all enjoy; our very existence would be a curse. When, therefore, instead of this we receive favors which minister to our natural craving for happiness, we are obliged, if we think at all, to recognize something more than the general benevolence of God as the cause. It is pity, it is forbearance and mercy, that we are bound to think of. An angel needs no pity, no forbearance or mercy; but we do; our whole revolted world lies under the curse of rebellion, and would be at once turned into a hell but for the forbearing and merciful purposes of God. As it is, the life we lead (and this is true of all the generations before us) is a checkered life, in which evil and good intermingle. Take the material part of it—the natural world, as we say—and it is full of agencies ministering to the support and comfort of man, and other agencies which cause his suffering and death. Do the green fields and the running waters and balmy air, the towering mountain and the lovely valley and bountiful fields and trees speak of the love which animates their Maker? What shall we say of the pestilence and earthquake, and blighted harvests which come to turn the smiles into tears? This varied experience tells of some radical cause. It is inexplicable except upon the supposition that man deserves it for some reason. And when we look at man, we need go no further to find an explanation. We shall see him creating, by his own conduct, innumerable evils which are their own scourge—producing far the larger part of the woes which mar his happiness. In short, he has become obnoxious to the curse due to disobedience—and whatever happiness he still retains is not the bestowment of the justice, but the mere benevolent forbearance of God; and for his enjoyments of every legitimate sort, he is a dependent upon mercy; and his gratitude, therefore, must recognize this fact. Every blessing ought to be received with the humble heart of a penitent. It ought to be traced to the unmerited favor of the great Being who has initiated that plan of restoration which began in the gift of a Saviour, and which proposes to lead him up from the depths of evil, and by mingled mercies and chastisements restore him to the original purity from which he fell.

Such, my dear friends, is, in brief, the Christian theory of Thanksgiving. It is well to refresh our minds with the great truths which enter into that part of our experience, which ought to form so large a share of our daily duty—gratitude to God for all that his Providence and Grace arranges for us, with the express design of benefiting us here, and still more hereafter. Gratitude for all, even for the severe. Except upon the theory that we are fallen and guilty creatures, placed now under a process of spiritual restoration—I, for one, am free to say, that the mysteries of this complex condition of good and evil, are altogether and absolutely baffling. I give up the solution of the problem of life, in despair, until I accept this solution. But with this solution, that God is working a cure of our depravity through his infinitely wonderful mediatorial government, I see how it is possible gratefully "to sing both of *mercy* and of *judgment*." I see how judgments keep alive the necessary and salutary impression of the divine hatred of *sin*, and how mercies impress our hearts with the divine pity and good will toward the *sinner*.

And now after this brief rehearsal of the first truths which belong to the duty of Thanksgiving, I ask you to see in them the reason why there must needs run through every song of thanksgiving an undertone of sadness; and why, it never has been, nor can be; still we are here, in this state, our lot to address you without remembering that the general joy cannot altogether drown the sighs and rails of individual distresses. The frivolous only can lose sight of this mingler of the dark with the bright threads in the history of any single year.

And yet, it is very true that there never was an individual nor a banded body of individuals—a family—a congregation—a city—a nation—which had not, all things considered, more cause to sing of mercy than of judgment. To affirm this, may seem a paradoxical contradiction of notorious facts. Families smitten, communities visited with pestilence, earthquake, conflagration, internal strifes and devastating wars—are there not instances enough of this sort to make us qualify the assertion just made—that mankind has had more reason to sing of mercy than of judgment? Let me justify the assertion by asking you whether you ever knew a case of trouble and sorrow so great that you could not easily see how it could be still further embittered by aggravations? A grief so deep, that it might not be made deeper? I have never known such a case. But my convictions, I admit, are formed from taking into view the great, the obvious, the Scriptural views of the guilty state of man. I believe that not a day, not an hour passes, much less a year, in which every nation, and every individual in every nation—ourselves who are here included—does not commit offences enough against God to warrant Justice in sweeping us from the face of the earth, and consigning us to a hopeless condition. Measure any single life, for any single day, and ask whether its forgetfulness of Him who ought to be supreme, its insulting preferences for its own will, its own ways, its unbelief, its ingratitude for God's mercies—especially His crowning mercy, Christianity—its insensibility to the motives which ought to govern an immortal and accountable creature, would not justify the severity which exacts that it should be left to itself, and given over to the rewards of sin. I ask you these questions—Oh, Christian believer—you, who have looked most deeply into the rights of God, as a just and a forbearing God; you, who see how much you daily fall short of what you owe him. You will be ready to admit the fact, that were your daily life measured by your merits, you would not be here to receive so many mercies which serve to make life not only tolerable, but enjoyable.

And if these ideas of human demerit, as affording a ground for the duty of thanksgiving, even under the most painful conditions, be true of the individual, how much more obvious is their truth when applied to communities? Consider how full of wicked mischiefs every nation is—what numerous instances of defiance of God's law in all its forms occur—what hydra-headed licentiousness, fraud, injustice, rapacity, oppression and such like are to be found out of Christendom and in Christendom—and then say if national judgments are to be wondered at. Say rather whether national *mercies* are not truly wonderful tokens of the Divine forbearance, and to be received with a more sensitive gratitude from the fact that they are so undeserved?

It is only in the light of these truths that we can feel the force of the doctrine so largely taught in the Word of God, that the safety and the blessings of every individual, and of every association of individuals, are due to the benevolent and forbearing exercise of God's own power and wisdom. "Except the Lord build the house the labor is in vain," &c. When we look at the pitiable mistakes and the base selfishness which have more or less mingled with every effort which men have made to take care of themselves, and manage human affairs; when we see how short a distance the best of human wisdom and integrity can go, in counteracting the stupid imbecilities, the blundering passions, the wicked malevolence of the human agencies—who can help admitting that the very existence, not to say the well-being of society and the individual, is ascribable to causes out of themselves—causes which they have done their best to defeat, and which are made to do them good in spite of them. Thus we see often that the folly and wickedness of men are made to act as medicines to keep in check or to cure the peccant humors of the system, which produce the outbreak of social disease. After one of these attacks, society goes on for a while with more care, until, as with a silly patient, an interval of ease makes men forget their past experience, and leads them to the same courses which brought them to death's door. Look at the fluctuations of society during any fifty years, and mark how much they are the fruits, not of any deficiency in the bounties of God's Providence, or the abundance of Divine instructions, or the largeness of opportunity, but of the intemperate, blind, presumptuous neglect or abuse of both God's bounties and God's teachings. For example: Commerce flourishes, health and the fruits of the earth abound, a rich territory teems with means of happiness, freedom of speech and action is unrestricted, and what do men do with them? I am sorry to be obliged to say that, with few exceptions, they abuse them—and in so doing, they not only insult the goodness of God, but bring down heavy mischief upon their own heads. The worst lives they suffer are of their own making. Their commerce becomes criminal in its object and method, and breeds social vices, evil fashions, extravagances, reckless ventures, and finally collapses, in which, by an inevitable necessity, the innocent suffer with the guilty. This is but one illustration of many that may be given of the self-created evils, which by the very nature of things, become scourges of men for their ungodly abuse of the blessings of God.

But the incapacity of men to take care of themselves, and the necessity of the kind, constant and undeserved interposition of God's wisdom, God's power, God's goodness—are in nothing more visible and humiliating to human pride, than in their mismanagement of great social and national interests. Politics—what are they—what have they been generally but a battle between extremists, in which the great and real interest in question has been the chief sufferer? Is it not so every year—is it not so at this moment? You behold a nation rocked to its centre upon a question which requires the utmost wisdom and moderation to adjust it upon a good and true basis. That nation has this very year received from the hand of God copious harvests and general health, and it has, as it always had, large measures of civil and religious liberty and their concomitant privileges. The spirit of God has wonderfully shed down heavenly influences, by which multitudes throughout the land have been brought to the Truth. These things has God done for us, showing his mindfulness and readiness to bless. And yet look at the temper in which men have received them—the manner in which men are handling the delicate machinery of society. The noble statesmanship which should aim at conciliation of interests, with a view to the wise and healthful removal of all roots of evil, has in an alarming degree given way before the spirit of intemperate party feeling and sectional animosity, until the knot has become so complicated that Christian eyes are more than ever turned to the only hand that can untie it—the hand of God.

If I had the vanity to suppose that any words of mine were likely to be heeded in the din which now fills the air, I would gladly risk the odium which temperate counsels are sure to meet from the intemperate of all sides. It is a time when nothing but passion seems to be listened to, and the just, middle ground has become the real ground of danger—for they who occupy it, are liable to be shot down by the embittered hosts on each extreme. The plainest words of one who counsels moderation are construed as the trickey inventions of a subtle enemy, by the one party, or of a cowardly time-server by the other, until the hopelessness of doing any good tempts him to beat a sorrowful retreat before the furious spirit of faction. You must either unfurl the banner of Slavery and say "God speed it, it is not an evil, but a good"—or you must say on the opposite extreme, "No, God's curse is on it, and on all who are not ready to call down fire from Heaven to consume it and all concerned in it!" You must be prepared to advocate or at least countenance extreme measures or you are pushed aside and silenced. The call of faction is,

> "Under which king, Bezonian? speak—or die!"

Now, no one can prophecy what may be the Divine purpose in regard to the Slavery or the despotism, or the idolatries, or any other of the great evils which burden mankind. How and when—by what peaceful or violent methods He will overrule and destroy them—no one can foresee. It has been heretofore the hope of the Christian patriot, that instead of attempting to overthrow every oppressive form of servitude by violence, which means bloodshed—the gentle, but none the less sure, methods of moral and Christian suasion, would be allowed to effect the necessary changes. And my own hopefulness is not altogether gone, that the conservative spirit of the Gospel may yet bring men on both sides to see, that great evils are not to be cured—either by letting them alone on the one hand, or by desperate treatment on the other. In this hope, let me live until I can entertain it no longer. In this hope, let me add my small mite to the influence of the pure and peaceful counsels of what I believe to be the true Gospel of Christ.

In the first place, let me say, it would be, in my humble judgment, an enormous gain to the cause of humanity, if this question could be swept out of the sphere of party-politics, and left to the management of wise and just men on both sides. It is a complicated and difficult question under the most judicious handling of it, but when it is made the stalking-horse behind which political ambition hides its manœuvres, the difficulties are greatly aggravated. This, at the present crisis, is the chief source of discouragement to those who have hitherto hoped for a peaceful issue. This is what has given intensity and acrid intemperance in many cases, to the pulpit and the Press, excellent reformers both of them, except when they enlist as the champions of political party. Then, whether justly or not, they lay themselves open to the suspicion of selfish aims, and thus vitiate their professed appeals to the noble principle of humanity. Misrepresentation then becomes an allowable weapon; exaggeration a virtue, and moderation a crime.

Such, to a great extent, is the case now. The old law—that extremes beget each other—has proved eminently true in this case. Is it not so? On the one side, the grossest exaggerations, and, in many respects, the most unfounded inventions, have gone through the pulpit, the public journal, the platform, the novel, the aim of which has been to represent the South as one great butchery, the cruelties of which made it a world's nuisance, to be abated at all risks—and as one vast seraglio, the license of which was constantly provoking Heaven. The withholding of all the rights of freedom of thought and speech, and all the rights of humanity—the treatment of the slave as a mere beast of burden, to be moved only by the lash—concubinage, separation of families, these and kindred features are charged as the universal results of the system. A moderate statement of the real facts, qualified and tempered by truth, would reduce the glowing tints of this picture, until it would look—evil enough indeed—but a little more like the pictures which are to be found in our own streets and factories, and which ought to suggest to our intemperate philanthropists the propriety of looking a little more at home. Need I refer to the thousand forms in which the changes have been rung on this theme? I know, indeed, that all who feel and talk strongly in opposition to the evils of Slavery, and do not go the length of rejecting the Bible and the Constitution, for the same reason, viz., that they countenance this "sum of iniquities;" but how many are there who have yielded to the clamor, and vied with these men of violence in inflaming appeals to the ignorant and unreflecting multitude. Some of these appeals provoke the retort of sarcasm, but let sarcasm be silent, when the question has come to be a question of bloodshed. Let Truth be heard, as she says to all such absurdly false or exaggerated statements of Southern social life—"This is not the way to cure this evil, or any evil which afflicts the world." Is this the way you strive to teach the idolatry of the world? Is it with the weapons of sarcastic calumny and violence you would hope to win over the heathen? Or, a case more in point, is it thus you would deal with the licentiousness or the intemperance which lie at your doors—or the frequent oppression of the hireling which is starving multitudes of poor among you? Would you think it Christ-like or Paul-like to enter the lists in this spirit with the acknowledged evils of European national life, rooted as they are by centuries of social usage, and intertwined with social and personal interest? Surely not. Common sense asserts that violent changes, though nominally for the better—for example, that of despotic for free government—rarely last, and create greater evils than they cure. History utters this lesson with a memorable emphasis. And here is precisely a case in which the lesson should be made available. What results have been already brought forth by the counsels of violence? What have extreme views produced? What trophies can they show? JOHN BROWN and the gallows on which he and his guilty conspirators are to be hanged! Sad spectacle; but as I honestly believe, a just and necessary penalty of actual meditated violence, which, if successful, would have involved an awful sacrifice of life, to say nothing of peace and property. Add to these facts, that this state of things has naturally and necessarily provoked a more sharp and severe surveillance over the slave, has destroyed confidence, that necessary condition of any society, has embittered and alienated man from man, and, finally, has rendered a wise and just and generous dealing with the whole question almost impossible, and, it requires very little sagacity to see, that thus far the fruits of exaggeration have been bitter, and bitter only.

But there is another side to the picture, without which it would be false to truth. I have already adverted to the adage, that extremes beget each other. It is so here. I will belong to neither, whatever be the consequence. I will not retract an inch from the position which I deem impregnable, because it is founded on the spirit and the method of the word of God. That position I have held for a long time, and reflection and growing years have only confirmed me in its truth, and I am rejoiced to believe that I share it with a large body of thoughtful and well-balanced minds, both North and South. It is the position of the Church, to which I deem it an honor to belong, and I expect to die and go to the judgment entertaining it. It is, in brief, this: Slavery is an evil—a great evil—a productive evil—an evil to all concerned in it, more or less, sooner or later; but an evil so complicated and so large, that it is to be remedied, lightened and removed as soon as possible, and with a wise, just and humane regard to the interests of all concerned. As to the method of removal, I shall speak in another place.

I mention my position now, in order to give the more point to the remark—that it was within my own recollection, the doctrine of the considerate minds of the South itself. This can easily be proved, if it were necessary. But now?—extremes beget extremes;—now, the South has for some time used a very different language; her politicians and her presses, and some of her pulpits even, have largely advanced on their former views. That which was an evil to be remedied, has become, in the eyes of many, a good not only to be protected and perpetuated, but extended. And although the atrocious method of extending it by a revival of the Slave-trade, finds countenance with the handful only who are for extreme measures, yet is it a terrible and deplorable thing that the very suggestion should find any harbor in any heart in a Christian land. Its very proposal is, no doubt, a bravado; but it shows the tendency to exasperated feeling. It cannot find any lodgment in the general mind,—but let the bare suggestion be treated as it deserves by the sober-minded in the South itself. Moreover, it is not to be denied that much has been lately said of the natural inferiority of the black race, as if it justified if not the reducing them to Slavery, at least their continued subjection to it as their normal and best condition. But could this feeble voice of mine reach those who maintain that doctrine, I would say to them, it is vain to hope that the world, especially the Christian part of the world can be ever brought to believe that any family of the human race can be justly subdued into a condition of involuntary and hereditary and perpetual bondage on the ground of their physical inferiority. And if not, it is equally at war with right to keep them in that condition a moment longer than is necessary for their preparation for the responsibilities of freedom. I do not pretend to exhibit the grounds of this almost universal judgment of mankind. I simply declare what I believe to be that judgment. It is my own. The opposite opinion involves consequences so glaring that no thoughtful or humane man, least of all a friend to human rights and the highest well-being of the race of man, will face them. I would urge, moreover, that the language which has prevailed in the statute books and which degrades a human being to the level of a chattel, a thing destitute of any rights, (language, I am glad to know, practically contradicted by the Christian sentiment of the South,) shocks the common sense of Christendom, and is beyond vindication. Further, I would say that the crying evil of the system, the liability to the breaking up of the domestic bond, by the separation of families, demands as prompt a redress as can be applied—for this, beyond anything else, is the most abhorrent feature of that system. Unfrequent as these separations may be, as a matter of fact, their existence at all is at war with fundamental principles of Christian rights and duties.

Now, in a system thus beset with evil—thus tempting to cupidity and cruelty, thus liable to the abuse of power—it is not difficult to see sufficient reasons why its existence and perpetuation can never become an indifferent matter to the Christian world, and why extreme views looking to the perpetuity of it, and rejecting all methods for its amelioration and final removal, are only likely to madden its opponents into violent and destructive measures. Violence will beget—it has begotten, violence. Behind the sacred shield of Justice and Liberty, fanaticism fights with a certain advantage. Men, carried forward by a ruthless logic, which makes nothing of expediency, and affirms that the speediest way of righting a wrong is the right way, will never be wanting to foment the evil, by means however revolting to common sense and an intelligent humanity, and will find a multitude ready to give them the honors of canonization.

I have thus presented and condemned both extremes on this vast subject. I have not pretended to touch any but its salient points. Nor have I attempted to adjust the question of responsibility for the bringing about the present attitude of affairs, or to point out all the inconsistencies which beset the theories and practice of heated partisans on either side. Nor have I presented the facts which I have witnessed in relation to the advantages possessed by the Southern slave, and which show how God has overruled for good that which had its origin in evil. I have not, as I might have done were there time and were it necessary, exhibited the numerous and striking instances in which the master's Christian love and justice has made the condition of the slave happy, peaceful, and privileged with opportunities of knowing, and believing, and practicing the Christian verities. Nor have I, on the other hand, cast up in the face of many a vehement Abolitionist the fact that he is living and thriving on the price of slave labor, which he denounces as an atrocious robbery. I have wished to avoid angry invective and unguarded statement, and to utter only the words of truth and soberness. Eloquent philippics have been long enough hurled from either side, and have roused vindictive passion than which nothing more effectually blinds the judgment. Flippant sarcasm never can reach the ends of justice or humanity, and such sarcasm let our public journals be careful to shun.

In saying these things, I have prepared the way for stating with necessary brevity the course to be pursued by all who have the highest well-being of our country at heart. It is that of moderation. We have reached a critical point. Christian Churches have already been divided, and now a civil breach is threatened by agitators on either side, which, if effected, can only deluge the country in blood, and perpetuate the worst evils of anarchy. Sharp words have already called forth sharp swords. Insurrection has already essayed the overturn of civil order. To call it madness does not diminish the danger; to ridicule the alarm that it has created does not restore the sense of security. It is riot, always insane, that has been attempted, and all parts of the land should see to it that the attempt be not repeated. Let law govern and punish, for immense issues to life and well-being are at hazard.

Further—our prayer should be, that the time might return when the noble minds of the South and North, East and West, were discussing in amicable concert the practicability and necessity of some arrangements which should first ameliorate, and finally remove this anomaly in the body politic. When that time returns—which may God grant—I do not despair of a return to the opinions once and still largely entertained, that the true solution of this great problem must include the gradual exodus of the race which so long ago were brought to our shores, not only against their own will, but against the will of our fathers. My own conviction remains unmoved—it is the same which, years ago, I expressed here at length—that sudden emancipation would be generally destructive to the best interests of all concerned, and that gradual emancipation must be preceded by training, and accompanied by means of exit from this land to another, where the negro may enjoy the real independence and hope of elevation which he can never expect in the presence of a dominant race. Such independence he does not enjoy now in the States of this Union, where he has long possessed a freedom which is only nominal. Such independence, with the full rights of citizenship, would be still more impossible were the free men of color counted by millions instead of thousands. Such independence cannot come unless in company with amalgamation. To draw an impassable social line between the races is to defeat the hope of elevation by destroying its chief stimulus.

But it is not to be concealed that this theory of peaceful and useful separation of the races, will require time and the coöperation of North and South. Violence and disruption will not promote the ends of freedom nor those of safety. On the contrary, they fill the future with shapeless but hideous evils to all concerned. It is no case for incompetent and intemperate meddlers. Let the spirit of the Gospel, which counsels the things that make for peace, and which seeks the glorious ends of human elevation and redress of all evils by disposing men's hearts to do justly and love mercy; let the spirit of the Gospel, which relies on persuasive arguments, and not on the sword of the violent man, be brought in to resume the work which it was carrying on so healthily, until interrupted by the fanatical zealots on either side.

This thought, with which I must close, brings us back to our great reliance in times of difficulty—an appeal to our God, the God of our fathers, that He would take the cause out of the human hands which have so miserably mismanaged it, and open a way for our deliverance from impending dangers. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

SIGNIFICANCE OF GRATITUDE.

REV. ALFRED B. BEACH, D. D.,

ST. PETER'S CHURCH, TWENTIETH-STREET.

The Rector of this Church, Rev. Dr. BEACH, after an appropriate and stirring discourse, as to what constitutes proper gratitude to God, closed as follows:

"Throughout the widely extended borders of our land, this has been a year of remarkable health, of uninterrupted peace, of great prosperity and plenty.

Let us remember, that to be properly and duly thankful for these invaluable blessings, is one way of securing to ourselves a continuance of that Divine favor which has bestowed them.

When I look out upon our glorious country, her expanse of magnificent domains, her almost boundless capacity for strength and power, and stability and permanence; and when I look back upon her history, the struggle which our fathers made for her independence, the anxious and prayerful deliberations in which they engaged for the purpose of leaving behind them the best and most just form of Government for us, their children, to enjoy. When I remember how they fought and bled, and supplicated the God of nations to deal with them according to the justice of their cause; and when I remember how wonderfully God manifested unto them his favor, and crowned their efforts with success; and when I look now and see the grand result of their struggles in this mighty Confederation, I cannot but say: Woe be to the man, as an ungrateful wretch, who can entertain in his thoughts, without intense dread, the prospect of a possible disunion and destruction of this glorious fabric. Who will not do all that he can to avert such a dire calamity? The man who loves not his country too well to see it threatened with being torn asunder, by intestine excitement, hatred and strife, without employing his utmost endeavors to prevent such a terrible issue, deserves not to have a country.

In the freedom and independence which our form of government gives to individuals, let every individual beware how he courts a tyranny that may at any moment of success sweep away his possessions, his employment and his life.

Under every form of government there are existing the elements of ruin and destruction. May God preserve us from the madness and impiety of those who would fan them into a flame in this our land."

A CHEERFUL TEMPER.

REV. WILLIAM ADAMS, D. D.

MADISON-SQUARE CHURCH.

Prov. 15: 15.—He that is of a merry heart hath a continual feast.

Prov. 17: 22.—A merry heart doeth good like a medicine.

An excellent minister of my acquaintance is in the habit of selecting the texts of his Thanksgiving sermons out of the Book of Lamentations. Appropriateness is the first law in all kinds of discourse. The elegies of the weeping prophet are a part of the Sacred Volume, and frequent enough are the occasions when they may be used with utmost pertinency. But so it happens that this day—the only day in our calendar of the kind—is the one in which dirges are not so appropriate as carols. It has been designated, according to an ancient custom, not for fasting and humiliation, but for the gladness of praise; not to furnish the Pulpit with an opportunity for pelting the civil magistracy, nor for indulging in lugubrious complaints and apprehensions as to the condition and prospects of political affairs; but specifically to rehearse those acts of the Divine goodness which should inspire us with gratitude and incline us to a cheerful expression of thanks. That man who, in the worst condition of affairs, cannot discover material enough for praise is already in a morbid and most deplorable state.

Though this particular day is designated by the civil authorities, it should be borne in mind that in the one only national organization which had God for its author, several days in the year were set apart by Divine institution for religious festivities. Spring, Summer and Autumn had each its festal symbolism; the most joyous of which, called the Feast of Tabernacles, was an annual Thanksgiving—not only in memory of ancestral favors, but for the ingathering of the harvests. Nothing can be conceived more beautiful than the manner of its observance. Booths were erected in the open air, out of branches from the palm and willow, within which families were gathered, to eat together before the Lord, so that the occasion was sacred to the reunion of friends, the enjoyment of hospitality, the interchange of kindness, the expression of generous regard for the stranger, the widow, and the fatherless. Nor was it lawful for a Jew so much as to taste of ear or parched corn, or bread of the new harvest, till a nation had borne a sheaf of barley or wheat, and waved it before God, in his temple, in token of their gratitude. Are we charmed by the picture which the imagination paints of that national spectacle, when the glens of the vine and olive gave forth their happy inhabitants, to flow together into the court of the Lord, with chaunting of psalms and waving of sheaf and branch? but when did the sun ever look down upon such a scene as is this day spread beneath his eye on this Western Continent a land unknown and undreamed of when Hebrew Feasts were instituted; where so many States of our Confederacy have agreed to devote one and the same day for Thanksgiving to our common Father for his abundant goodness? What millions of well-clad, well-fed, well-taught, and if they would but believe it, happy people, are to-day to be seen within the temples of religion, and the homes of health, comfort, and plenty. As my mind traverses over the extended scene, it rests not so much on metropolitan affluence, on gatherings within stately mansions and tapestried walls, where sumptuous fare is of daily occurrence, as on those humbler habitations of rural life, where man is brought, by earth, sky, and season into closer contact with God. Toil is at rest and contented with its rewards. Plough and flail are exchanged for recreation. If nature is more silent than in earlier months when birds and beasts are full of jocund music and life, it is the silence of peaceful contentment. The rich Autumn sunlight bathes the sere and yellow stalks and husks of corn still standing in the field, divested of Summer floss and greenness, reduced to the undress of the year, yet testifying of the golden wealth it has yielded to man; barns bursting with plenty; the cattle chewing the cud with mute thankfulness; families reassembled in the old homestead; mirth in the voices of the young, and placid delight warming the ashy hue of age; what images of serene satisfaction are those which are presented by the employments in which a nation is this day engaged! Consider, withal, the degrees of latitude over which this observance is extended! The magnolia and the rose have not yet ceased to emit their perfume in the States of the South, while along our northernmost frontier, Winter has already converted the streams into ice. One of the chief advantages, we are told, of the national festivity of the Hebrews, was, by friendly intercourse between those of different clans and tribes, to promote a spirit of common patriotism. If this day of thanksgiving would but be observed in a becoming spirit, how much would it accomplish in the way of purifying and strengthening the sentiment of nationality, which, though it was fostered by ancestral memories, cemented by the blood of our fathers, and wrought into the structure of our continent by the hand of God, in the flow of rivers, the clasp of lakes and ridges, and the embracing arm of an unbroken sea-board, has come—God forgive us that it is so—to be spoken of most slightingly, to be struck at most ruthlessly, as if it were a common and an unclean thing.

The occasions for gratitude are as numerous as the favors of Providence. In former discourses we have rehearsed the great constellations of Divine goodness; and considered also the common mercies of daily life, forgetting not those benefits which come in the form of tears and mellowing discipline; but to-day I have chosen a theme which transcends them all. The greatest boon of Providence is a *disposition* to enjoy all things. Mr. ADDISON closes one of his essays in the *Spectator* with these lines, adopted now into our Sabbath hymns, and familiar to all who read the English tongue:

> "Ten thousand thousand precious gifts
> My daily thanks employ,
> Nor is the least a *cheerful heart*,
> That tastes those gifts with joy."

Not the least! It is the whole. It is the mind itself which colors all outward conditions; and affluence of gifts would leave one in misery if there were no interior disposition to cheerfulness. "He that is of a merry heart hath a continual feast." Some nicety of discrimination is necessary, if we would hit the exact shade of meaning. Changes have occurred in the significancy of words since our English version was made which might mislead the unthinking. Merriment most readily suggests the idea of conviviality and jollity. A "Merry Andrew" excites boisterous laughter. We naturally associate with merriment the absence of the higher qualities, and except in the case of children, with whom animal spirits are an exuberant fountain of gaiety, we more generally connect it with artificial stimulants, the sparkling cup and the shout of high-sounding festivity. Instead of commending hilarity like this as a medicine—we have the impression that the Scriptures compares it to something else which begins with an M—madness. Collating the several passages in the Old and New Testament, in which the word thus translated merry, is used, we find no difficulty in ascertaining the precise intention of the word. "Is any among you merry? let him sing psalms"—says the Apostle James. The word here used is the very same which Paul employed when addressing the ship's company in danger of wreck—"Be of good cheer"—circumstances suggesting the pertinency of bravery and hope, but forbidding any approach to hilarity. The Hebrew word in our text is translated in the Septuagint, by a synonym which is used elsewhere in the New Testament (1 Thess. iv., 11) to express quiet contentment; the same which Plutarch frequently employs in his essay on *mental tranquility*. So that we are fortified by usage, scriptural and classical, in adopting this as the exact shade of thought in the text. "A cheerful heart doeth good like a medicine." The etymology of the word *euthumia*, be of good cheer, conveys a lesson—*well-minded, well-disposed*—for cheerfulness always has in it an element of goodness, while merriment may co-exist with folly and crime. When MILTON describes the fallen angels, after the Stygian Council was dissolved, dispersing in various directions, some indulging in feats of strength and speed with uproarious mirth; and when Death himself is represented by the same author, as "grinning horribly a ghastly smile," it does not shock the taste; but had he described either as *cheerful*, radiant with smiling tranquility, we should have felt the incongruity, for he is describing the dark forms of guilt and woe. While in this part of my subject, let us mention a few more distinctions separating cheerfulness from other things with which it is often confounded. It is not the same as wit; though a cheerful temper may show its play through wit, if this intellectual quality exist. "Foolish jesting" is condemned alike by good manners and Scripture. The quick associations of wit are of the intellect and not of the heart, and too frequently have they been associated with cruelty of disposition. Endeavoring to be witty is always weak and pitiable. That was sage advice which Dean SWIFT gave to a young clergyman. "I cannot forbear warning you," says he, "in the most earnest manner, against endeavoring at wit in your sermons, because, by the strictest computation, it is very near a million to one that you have none, and because too many of your profession have made themselves everlastingly ridiculous by attempting it." To which may be added, if the pulpit is ever the place for wit, never, never is it the place for levity. Though this intellectual gladiatorship of wit is often employed in the service of cruel satire and stinging sarcasm, yet it may be associated with more genial and kindly qualities. Should I say that there were a few cases in which the Apostle Paul has used the rapier thrust of wit, I should not be understood by those who do not comprehend through a translation the sharp point of certain Greek words. The principle advocated by SHAFTESBURY that "ridicule is a test of truth," cannot be conceded; but if ever there was a book mighty in its wit, it is *Bunyan's Pilgrim's Progress*. The name of the streets in Vanity Fair; of the judges and jury, and the counsel in the trial of Faithful, excite a smile at his witty adroitness; but it is a wit like the smooth beauty of the lightning, which demolishes what it hits. So, again, cheerfulness is distinct from the sense of the humorous, however acute it may be. Humor is a sign of sensibility, of pathos, a deep, rich sort of feeling, even though it be sad; for the very word signifies moisture, and, like April weather, smiles and tears are mingled together in its composition. The most grotesque images may be suggested and enjoyed by a sense of the humorous, when bodily and mental disease will not allow cheerfulness, of which COWPER was a remarkable instance. The amusing description of John Gilpin, which the most sedate cannot read without laughing, was written, it is said, during one of the longest and gloomiest of those seasons of melancholy to which his sad life was subject—a streak of crimson and gold on the edge of the blackest cloud. Instances are well authenticated, in which actors on the stage, with the keenest perception of the humorous by which they have convulsed houses with obstreperous mirth, have consulted physicians and clergymen for relief from a settled melancholy which was wasting their life.

With these distinctions and discriminations we must understand by this time what is intended by true cheerfulness. It is not intellectual ability; it is not mere animal spirit; it is not the excitement of artificial stimulant; very distinct it is from jocularity and uproarious laughter. It is the tranquil, hopeful, benign, blessed mood, which is rightly described as well-mindedness. It is not a talent, but a disposition. In the proper place I shall show, making all allowance for diversities of constitution, that it is a temper which is to be carefully and wisely cultivated, by methods to be specified before we close. Now the things affirmed of this cheerful heart, thus defined, are that he who has it has a continual feast, and that it doeth good like a medicine. Many are the scenes of domestic festivity in our land to-day; but he who has a feast only on the last Thursday in November has a sad life. There is a daily festivity, which depends not on the quality of the fare with which the table is spread, whether it be a dinner of herbs or stalled ox, but always on those genial qualities of the heart, which incline us, as we say, to look on the bright side, and to make the best of everything. Strange that this disposition is not universal. But we come in contact with a most singular fact, which at first is not so easy of analysis, that people are intent on playing the miserable, as if there were a virtue in it. The real solution is that it is an exhibition of selfishness; for no one is habitually cheerful who does not think more of others than of himself. Multitudes appear to be studious of something which makes them unhappy; for unhappiness excites attention, and attention is supposed to inspire interest and interest comparison. You have seen a person of very robust and corpulent habit, so robust as ought to excite perpetual gratitude for joyous health, sometimes putting on the airs of an invalid, for no reason in the world but to draw out towards him some expression of affectionate concern, and so gratify his self-conceit. That very mood which in children is called being "naughty," for which they are whipped and sent to bed, in young people is dignified with the name of "low spirits," for which they are to be petted and pitied; whilst in elderly people it is known as "nervousness," for which it is expected they should be humored to the full tension of mortal patience.

The first place for the festal and medicinal play of cheerfulness is home. The parent who does not practice it loosens the strongest bond which draws children to virtue. Once make the impression that goodness is austere, and it has lost its charms for those who reach conclusions, not through reasoning, but the feelings. Perhaps you can recall persons with whom you have been thrown into contact when you were young, who, in your present judgment, were good, very good, but in every way repulsive. You never associated them with sunshine. You felt that goodness had a strange tendency to make one unhappy. Some of the best men the world has seen have lived to regret just this thing—the want of habitual cheerfulness in the presence of their children. It may be taken as a postulate of the social system, that home should always be the most cheerful and attractive place on earth; and whatever is expended to make it such, is expended wisely and economically. No man is qualified for the first offices of an educator, at home or elsewhere, who is not habitually cheerful. Reverence is an essential quality of character, but it is a mistake to exact it by gruff austerity. Nothing can be more grotesque, for example, than the enactments for respect which prevailed at Yale College during the last century, when the wearing of a hat in the college-yard by a Freshman was interdicted by statute; and the exact measure in rods was specified at which obeisance was to be made to that specimen of the *multum in parvo*—a college officer. Respect, reverence, are not to be compelled by big wigs and elongated faces and assumed dignities; they must be given to cheerful worth, as flowers open themselves to the sun. If it were proper, we could describe some of the grave mistakes which were made in his home by that great metaphysician—of whom any family or any country might be proud—JONATHAN EDWARDS. His biographer informs us that his children were not expected to keep their seats in his presence; that he ate from a silver bowl, as one set apart for special reverence, and that his features seldom relaxed from the one expression of grave austerity. If that good and great man had been more cheerful at heart, some disastrous results probably never would have occurred. There is one, and, so far as I know, only one, passage in all his voluminous writings, in which he dropped into a mirthful vein of argument, in refuting an opponent. He is arguing that the doctrine of the Arminians concerning the will is an absurdity, and he writes as follows: "If some learned philosopher who had been abroad, in giving an account of the various observations he had made in his travels, should say he had been in Terra del Fuego, and there had seen an animal which he calls by a certain name, that begat and brought forth itself, and yet had a sire and a dam distinct from itself; that it had an appetite, and was hungry before it had a being; that his master, who led and governed him at his pleasure, was always governed by him and driven by him where he pleased; that when he moved he always took a step before the first step; that he went with his head first, and yet always went tail foremost, and this, though he had neither head nor tail, it would be no impudence to tell such a traveler that he himself had no idea of such an animal as he gave an account of, and never had nor could have." I have often imagined what sort of an expression must have stolen across the thin, pale face of JONATHAN EDWARDS, when he wrote that most grotesque paragraph. It must have been somewhat like a sun-gleam in the solemn pine woods of a New-England Winter.

If we speak of the mistakes of good and pious men, what shall I say by way of commending that sweet cheerfulness by which a good and sensible woman diffuses the oil of gladness in the proper sphere of home. The best specimens of heroism in the world were never gazetted. They play their *rôle* in common life, and their reward is not in the admiration of spectators, but in the deep joy of their own conscious thoughts. It is easy for a housewife to make arrangements for an occasional feast. But let me tell you what is greater and better. Amid the weariness and cares of life; the troubles, real and imaginary, of a family; the many thoughts and toils which are requisite to make the family the home of thrift, order and comfort; the varieties of temper and cross-lines of taste and inclination which are to be found in a large household—to maintain a heart full of good-nature, and a face always bright with cheerfulness, this is a perpetual festivity. I do not mean a mere superficial simper which has no more character in it than the flow of a brook, but that exhaustless patience, and self-control, and kindness, and tact, which spring from good sense and brave purposes. Neither is it the mere reflection of prosperity—for cheerfulness, then, is no virtue. Its best exhibition is in the dark background of real adversity. Affairs assume a gloomy aspect—poverty is hovering about the door—sickness has already entered—days of hardship and nights of watching go slowly by, and now you see the triumphs of which I speak. When the strong man has bowed himself, and his brow is knit and creased, you will see how the whole life of a household seems to hang on the frailer form, which, with solicitudes of her own, passing it may be under the "sacred primal sorrow of her sex," has an eye and an ear for every one but herself, suggestive of expedients, hopeful in extremities, helpful in kind words and affectionate smiles, morning, noon and night, the medicine, the light, the heart of a whole household. God bless that bright, sunny face, says many a heart before me, as he recalls that one of mother, wife, sister, daughter, which has been to him all that my words have described. Mr. DICKENS, I cannot think, has been very fortunate in his portraiture of clergymen. If Mr. Chadband must stand as representative of the profession, we must say that the author has not been very happy in his circle of acquaintances. But as for his portraiture of kind-hearted, cheerful, brave women in humble life, he has certainly done the world a service; for when the more stately forms of SHAKSPEARE's imagination and the rollicksome or thoughtful heroines of WALTER SCOTT are forgotten, lowly homes will be cheered with the picture of "little Dot," diffusing an atmosphere of kindness so long as there is a cricket to sing on the hearth.

The first object of an intelligent physician is to inspire cheerful hope in his patient. This is better than drugs. And so the medicinal effect of cheerfulness is most apparent in times of peril and calamity. There are some who have an eye for nothing but evil, whose office it is to croak and grumble, till at length the mischief apprehended comes to pass. Indifference to danger is no sign of a Christian or a patriot. The very love we bear to the Church and to our country renders us sensitive to anything which threatens their peace and prosperity. But we ought never to despair of the fortunes of either. The best medicine in the worst times is a cheerful heart. No man who loves his country, and watches the signs of the times, can shut his eyes to the great perils which thicken on our own horizon. Authentic records inform us that in the seventeenth century our Puritan fathers enacted a law requiring that any person who should thereafter be elected to the office of Governor should pay a fine of twenty pounds sterling if he would not serve. What would the modest shades of WINSLOW and BRADFORD say at the habits of our times, when men scramble for office with an unconcealed ambition for spoils. Can any one doubt that one of our greatest perils is a greed of personal ambition? And then the fears, the jealousies of sectional interests, and the portentous dangers which cannot be concealed in connection with Slavery. Magnify and multiply all these occasions for alarm, much as you will. What then? Shall we give up the ship? What shall we do? Let every thing go by the board, and sit down in blank despair? Let us rather imitate that noble class of men who show the best qualities of our nature, on the deck of the ship when the storm is at its worst, whose bravery, when driven from one expedient to another, inspires the timid with hope. The idea of abandoning our Government as a failure, our Constitution as a rag of worthless paper, let it not be so much as mentioned, but let us rather cherish more of that cheerfulness of spirit which indicates faith as to the issue. Excitements do not imperil it, provided the temper be right. When the temperature of an individual or a community is raised, every thing which belongs thereunto comes out with the greater force; and the peril is always and only from that which is evil. Let there be nothing but what is humane and kind and good in our nature, and danger is not to be apprehended, even if we be excited to a white heat. Reformers who have succeeded the best in Church and State were of a most hearty cheerfulness. In LUTHER it amounted very often to jollity. Old SAMUEL ADAMS, of Boston, was renowned as much for his sonorous singing of hymns as for his patriotism. Suppose that affairs should wax worse and worse, never will they be mended by impatience, irritability and petulance. "Fret not thyself," is an inspired counsel for troublous times. Have a good heart, and do the best you can. Trust in the Lord, and mischief will be averted. Reformations which cannot be accomplished by good temper will not be brought about by objurgations and wrath.

Why should I dwell so long on what a cheerful heart can do—the occasions for its exercise—when the most important question of all is, How can it be acquired? Is not the world evil, and are not occasions for uneasy fears innumerable? Differences in constitutional temperament are very obvious. Let all allowance be made for them. We speak of what pertains to personal culture, and here we claim that cheerfulness must have a religious basis; and the first thing religion teaches is the immensity of mercy which has supervened upon demerit. True, sin has stricken the world, and a curse has followed upon sin. But this is not the whole. God has dealt with us incomparably above our deserts. As an old writer has expressed it—"It was a rare mercy that we were allowed to live at all, or that the anger of God did perish us so gently; but when the rack is changed for the axe, and the axe for imprisonment, and the imprisonment changed into an enlargement, and the enlargement into an entertainment, and the entertainment passes into an adoption, these are steps of a mighty favor and perfect redemption from our sin. And thus it was that God punished us. He threatened we should die, and so we do, but *not so as we deserved*; we wait for death, and stand sentenced, and every day is a new reprieve and brings new favors, and at last, when we must die, by the irreversible decree, that death is changed into a sleep, and that sleep is in the bosom of Christ, and there dwells all peace and security, and this passes into glory and felicity. We looked for a Judge, and behold a Saviour! We feared an accuser, and behold an advocate! We sat down in sorrow, and rise in joy. We leaned upon rhubarb and aloes, and our aprons were made of the sharp leaves of the Indian fig-tree. And so we fed, and so were clothed. But the rhubarb proved medicinal, and the rough leaf of the tree brought its fruit wrapped up in its foldings, and round about our dwellings was planted a hedge of thorns and bundles of thistles, the nightshade and the poppy; and at the root of these grew the healing plantain, which rising up into a tallness by the friendly invitation of heavenly influence, twined about the tree of the cross, and cured the wounds of the thorns, and the curse of the thistles and the maledictions of man, and the wrath of God. *Si sic irascitur, quo modo convivatur?* "If God be so kind when he is angry, what must he be when he feasts us with caresses of the most tender kindness?" Every thing we receive above the line of our deserts should foster a spirit of cheerful gratitude.

Next to this reflection, the specific we would prescribe for a cheerful habit, is activity in well-doing. Yes, there is evil enough in the world; and we must strive to make it less. How can we be cheerful in such a suffering world? Strive to make it better. Despair, sulks and pampered indolence is a prey to *ennui*—but he who works for a good object, keeps the enemy at bay, and good works leave no place for moodiness.

Excepting such cases of bodily infirmity as incapacitate for all motion, in which patience and submission may enact their own cheerfulness—for those flowers are sweetest which bloom by night—I cannot conceive of one having a cheerful temper who is not accustomed to healthful bodily exercise. If there was oddity in the common prescription of the late Dr. ABERNETHY, of London to his rich patients, there was much sound wisdom—"Live on a sixpence a day, and earn it." Half the megrims which invade the domain of religion have their origin in laziness. Doubts and difficulties in spiritual concerns and despondencies in prayer quite as often arise from the want of bodily exercise as from a discriminating conscience. Never pity the man who strikes the anvil, or holds the plow, or works the ship, or prosecutes a trade. Give your compassion to the poor shriveled form that has nothing to do. Cheerfulness is the first-born child of daily work.

There is a subject suggested in this connection which deserves an ampler discussion and the best consideration of the best men. The necessity of some kind of recreation which, being innocent in its nature and incapable of perversion, shall give to body and mind a needed stimulus and refreshment. It is, of course, in city life that the problem is of the most difficult solution. No one who began life in the country can forget its simple recreations, its healthful sports. Who does not feel his spirits rise as he recalls the amusements of a Northern Winter, when sun and stars look down on the smooth and brilliant ice, tempting the skater to his joyous speed, and turning the horse from the dirt and flint of the road, to the crystal path where, with merry music of bell and laugh, he courses over the surface of water without wetting a hair of his fetlock.

The late SIDNEY SMITH, himself a remarkable instance of the most buoyant cheerfulness, has shown an uncommon amount of sound English sense in this one direction to all who would attain an habitual contentment. "Take short views." His meaning would not be comprehended, if we did not remember how many are prone to distress themselves by the fear of remote possibilities. "Borrowing trouble" is the common expression which describes the habit. It is not the actual occurrence of to-day which grieves and afflicts; but it is the imagination of what is likely to occur in some contingency of the future. "Take short views," says our adviser. Look at what you have already—this present day, this present hour. What is this but a paraphrase of our Lord's own direction: "Take no thought for the morrow; for the morrow shall take thought for the things of itself." Traveling on some of the railroads of the country—such, for example, as that which winds through the Alleghanies, or the Water-gap of the Delaware—looking far in advance, it would seem that huge mountains were dropped directly upon your road, obstructing all progress and bringing you to a pause. But when you advance to the spot, you find that there is a way along which the road may wind, narrow and circuitous, perhaps, but smooth, and safe, and level as elsewhere, working itself free from all impediments, and emerging at length again into the open and extended plain country. Just so is it in the journey of life. We anticipate formidable obstructions, and imagine that an end has come to all farther advances, by the towering mountains which stretch away across the distant horizon. Shorter views would make us content with the road which is ready for this day's journey; and past experience should satisfy us that there are no hills so high, no valleys so precipitous, no passes so rugged but that a road runs through them all, when the time has actually arrived for the march. Every man gets through the world without coming to a halt.

Another thing conducive to cheerfulness is the regulation of desire within proper and natural limits. Another thing for which SIDNEY SMITH deserves admiration was, amid all his honorable aspirations, the absence of mean jealousies. He had a brother who was titled and wealthy, but towards him was nothing exacting or envious. He occupied his own sphere, and was very brave and contented in managing his own affairs, and the very cattle in his inclosures had occasion to be thankful for his kindness. The conditions of contentment are put at a very low figure in the Scriptures—"having food and raiment." It is the intrusion of envy and jealousy which destroy cheerfulness, and if I were to string together a few brief hints as to the manner in which this bright virtue may be cultivated, they would be in this wise: As every man has a will of his own, you must expect every day that your own will be crossed, and when this is done you must bear it as meekly as when you cross the will of another. Expect not too much of others, and then they will be more tolerant of you. Esteem others more highly than yourself, and watch for the opportunities in which you can say a kind word and confer a small pleasure. Be studious to see what is good and hopeful to be applauded in another, rather than what is evil to be reproved, and amid all the trivial annoyances of life measure those substantial blessings which come to you every hour from the open hand of Christ; and if the practice of these rules does not cure a clouded brow and an irritable manner, then it is because you need, and most probably will have some other medicine beside that of a merry heart.

Last of all, chief of all, if you would be cheerful in such a world as this, you must exercise a constant trust in an all-wise Providence. When, in the earlier part of this discourse, I referred to the necessity of cheerful sentiments in regard to our national affairs, even when they were most alarming, do not suppose that I intended anything like that reckless confidence which is born of pride and inflated by egotism, which is at once our national characteristic and peril. We mean the recognition of that Divine Supremacy which directs the revolutions of time and events with a wisdom and love and power superior to our own and an obedient deference to His will. If we will consider it honestly we shall be convinced of the fact that the occasions for individual and national gratitude which are owing to our own power and achievement are very few, while those are boundless which spring from Him who watches alike the fall of a sparrow and the rise of empires. Never was there a better compend of wisdom, for individuals and nations, than that expressed in these few words of inspiration, "Be careful for nothing," (the word denotes an uneasy, uncheerful, apprehension) "but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passes all understanding, shall keep your hearts and minds through Jesus Christ." It has been very profanely said by some in their perverse way, that as things are among us we have small occasion for thanksgiving. Such men ought to pass their lives in Mexico or Algiers. Nothing to be thankful for! If all the people of these States would, for the whole day, in their homes and in their houses of worship, employ themselves in recounting the mercies of God by which we are distinguished, what beneficent effects would flow from the gratitude such an occupation would inspire. Direful evils there may be—national sins may provoke Divine displeasure—perils may environ us—but, notwithstanding all, how much for which we ought to be thankful. "The Lord hath done great things for us, whereof we are glad." Let us come with our homage and gratitude and sing praises to Him. In the worst times let this be our joyous confidence—"The Lord God omnipotent reigneth." "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields yield no wheat; the flock shall be cut off from the fold and there shall be no herd in the stalls: yet we will rejoice in the Lord. We will joy in the God of our salvation." If there is one peril more than another which threatens our prosperity, I will venture to give it a name—that indifference to our mercies which might provoke God to withdraw them and give them to another people. May God incline us more and more to that unambitious, unselfish, contented, cheerful, thankful temper, which is at once a medicine and a feast, an ornament and protection.

Bear with me in one word of another sort; which, unsaid, might leave some heart in the revulsion of disappointment. This morning I received a note from a friend informing me of the death of his child. It was on the morning of a Thanksgiving Day, that I was myself once bereaved of a child. Not a few have come up to this place to-day in a strange loneliness. But there is nothing incongruous in what we have said to their condition. Mirth might be to them the occasion of affliction and pain, by the intrusion of contrary qualities. But as to cheerfulness, what heart knows so much of it as that which has been mellowed by affliction? Not he who has been elated by long-continued prosperity knows the secret of true serenity, but meek-eyed sorrow speaks with a low and gentle voice of the goodness of God, and the best incentives to gratitude are those which memory brings up from the shadows of the past. If your young child does not occupy a seat at your table to-day; if you cannot put your hand on its fair head with a blessing, thank God for its better home—its better shelter—and the warm and better love you bear it—now that the heavens have received it. May the God of all grace and consolation cause us all to abound in hope even unto the end.

If there are tears and clouds, there is also a bow. Be still, be cheerful, be thankful. Let this day, sacred to religious gratitude, to contentment, to charity, aid us all in preparation for eternal songs and festivities in the Kingdom of God.

AMERICAN PATRIOTISM.

REV. FRANCIS L. HAWKS, DD.

CALVARY CHURCH.

1. Oh! praise the Lord all ye nations; praise him all ye people. 2. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord. Psalm cxvii.

Men sin in crowds, but each individual in those crowds must stand alone for final judgment. Nations are now triumphant, and now overthrown, but, be the event one or the other, it is all transacted here—of the earth, all earthy. Eternity knows nothing; in its judgments of nations, its doom is of the individuals simply that make up nations. And why? Because individual actions, of which each actor has control, make up, in their aggregate, the action of the nation to which those individuals belong. The responsibility is thus proportioned to the opportunity, and the means conferred, for regulating individual conduct. This is the equitable rule in dispensing the judgments of eternity. But there are judgments upon earth for national wrong-doing; and, therefore, the member of earthly society has a responsibility to meet here, as well as a final, personal doom, to meet hereafter. His individual action as a citizen here, may imperil his comfort on earth; while, in the same act, his conduct as a man, a rational creature, accountable to God, may impart happiness hereafter. As a member of society, man has no right to "follow a multitude to do evil." Nor is his responsibility, as a man, any the less, simply because he acts in concert with that multitude; it cannot be distributed among them! It may seem to be less to men, because of the difficulty they find in attributing to each individual his exact share in the production of the general result of combined action; but it is not so to God, whose omniscience encounters no such difficulty. Now, it is precisely this difficulty which makes men either less vigilant over their actions as members of the body politic and social, or, which is quite as bad, indifferent to the performance of any actions as citizens, at all. Hence it results that in a Government where suffrage is universal, the work of the State is apt to be managed by those who trouble themselves very little with the difficulty we have mentioned, because they feel no responsibilities either social or individual. This state of things, however, (if past history may be believed,) is endurable for a time only. It passes through its regular stages of anarchy, civil war, despotism, and finally terminates in a settled Government of some kind, which, if it restricts human freedom (as it is apt to do), at least possesses vigorous strength, and affords, at least, protection to the well-disposed. This is the usual history of republics. But when our fathers founded this republic, knowing, as they well did, the lesson furnished by an experience of the past, they were not ignorant that a new element was incorporated into their organization which had been wanting in the past—an element potent enough, if allowed to operate, to afford some security against a repetition of the sad routine of past failures in republics, by enlisting the deepest and strongest of man's feelings, even the religious sympathies of his nature—his conscience and sense of duty to God—on the side of the Government. That element was Christianity. They were making a republic for men who came of Christian parentage, and had been taught the great truths of Christ's religion. Whether this new element will afford the safeguard which they hoped for in it, is a problem yet to be solved; and it is a problem simply, because, as I just remarked, to afford security it must be allowed to operate. If it be thus allowed, there is no doubt of its sufficiency. And this train of thought brings us inevitably to this conclusion—that of all the nations in Christendom there is none which needs Christianity, as a silent governmental element, as much as the United States does; and further, that there is not one which adopted a wiser measure to secure that aid, than was shown by our fathers, in refusing to fetter men's consciences, and in leaving each man free to adopt that form of Christianity most in accordance with his own views of duty. Nothing short of a deep sense of obligation to God, recognized by the mass of the people, and lying behind all our municipal regulations, giving to them the moral support which human law must have in its administration, can possibly sustain in perpetuity, political institutions like ours. If you will build on the virtue of the people as a foundation, you must, of course, make your foundation strong by enlisting some agency to make the people virtuous; for then only are they competent to works of self-government, and where will you find this agency but in Christianity?

The custom of our country has appropriated the exercises of the pulpit on this day more particularly to a consideration of our duties as Christian citizens. Let my theme of to-day then be American Patriotism—I mean the genuine patriotism of an intelligent Christian man.

And first. What does the Christian patriot of this country owe to the world? Every nation has its own concurrence of providential events which indicate its peculiar duties. What then is our position and power as a people, and what may be our influence on the world without our borders? With a rapidity so marvelous that to all but the blind it indicates the special hand of Providence, we have grown within less than a century, from a few poor colonies, struggling for life on our Atlantic coast, into a mighty nation, stretching in our territory, from the region of arctic cold down to the clime of tropical airs and ever-verdant vegetation—and comprehending in our lateral grasp a broad continent, washed on its opposite coasts by the waves of two great oceans. Within this wide expanse, with every variety of climate and of soil, with far more territory than we have yet population to occupy, with untold and almost incredible mineral wealth beneath the surface of the earth, and a profusion of God's richest vegetable bounties upon it; with an intermediate position between Europe and Asia, indicating a rapid approximation to the time when our continent must become a middle ground in the great lines of transit for the commerce of a world, what more of natural advantages could Heaven bestow? But this is not all; as if to facilitate our efforts in subduing and utilizing this immense domain for God's glory and man's happiness, mark, again, how our heavenly Father has timed the period of our gigantic though infant growth. It is since we came into birth as a nation that the three great modern elements of human progress have been developed. Steam has become our steed, and lightning our messenger, and gold the magician that has set them to work. Since the coming of our blessed Saviour, there has been, in all history, no century as important to man in its mighty results, past and prospective, as the present. The mariner's compass, the revival of learning, the invention of gunpowder, the discovery of America, the reformation of religion, were all great events—all to the philosophic eye of thoughtful man, footprints in the stately steppings of Jehovah as he passed on to the accomplishment of his great but unseen purposes, in fulfilling the predetermined destinies of this world which He has made. But the future chronicler of past events, as he looks back on the unrolled scroll of time, will nevertheless write down the times in which we live as part of the "marvellous century" in man's story.

Nor yet is this all. Unlike the elder nations of Christendom, we emerged not into civilization from a previous state of barbarism. We grope not in the dark caverns of antiquity to find in the dying legends of some silly tradition, the origin of our national existence. Our history is all written in authentic records; and our starting point among the nations of the earth is one which, from the beginning placed us on a line with the highest civilization of Europe. Hence our political institutions, embodying, as they do, so much of freedom. We had the benefit of that which had passed the ordeal of actual experiment in other lands. We were not obliged to grope in the dark, and feel our way, as it were, to great elemental principles. And now what is the natural and fair inference from facts like these? Is it not that God meant our national existence and happy condition to exercise a salutary influence upon the world? Nations, like individuals, must not live unto themselves only. And if this be so, is not our obligation plain, as one of the great family of nations? Shall we take all we can get from them, unscrupulous as to the means we employ, and give them back in return nothing? Shall we, with a national selfishness which would justly degrade us in the eyes of Christendom, practice the high-handed robbery which the strength alone of a common felon enables him to perpetrate over a weak and therefore unresisting victim? Shall the nation become a common thief, and pirate-like prey, wherever it can with impunity, on those who cannot defend themselves from our dishonorable larcenies? Was it from this, think you, God made our nation what it is?

But again, there is another very plain duty which, I think, we owe to the world, and, as I will show you presently, not to the world only, but to the honored memory of our buried fathers, as well as to the present of ourselves and the future of our children. Ours is a land of plenty, and our institutions afford all the political freedom a reasonable man can desire. The fame of our country, in these respects at least, has gone out into all lands in Christendom. The overworked serf and the ill-paid artizan of another hemisphere have heard the wonderful story of a country far distant over the waves, where such as they are free and comfortable. They look upon their wives and little ones, and sundering all ties of early association and home-born affections, they gather around them the group they love, and are soon tossing on the billows, heading their course to this El Dorado of their anxious and sanguine hopes. And what has made it an El Dorado? for such in truth it is to the honest and industrious emigrant from other lands. Its physical abundance, its political freedom and its national strength—these are the bright stars which have lured these hopeful wanderers over the sea; these are the particulars which fit our country to be a home for men in other lands, less happy than we are. And in the timely discovery of America, and the miraculously rapid growth of our nation, God in his good providence, meant, among other purposes, as I religiously believe, to provide just such a home for just these people. Of these three particulars, the first, physical abundance, is likely to continue; for that is God's gift, and man may abuse, but cannot destroy it. The other two, however, political freedom and national strength, are confided to man, and he may destroy them. He may trample under foot the charter which his fathers wisely framed to secure the first, or by foul corruption may destroy its proper exercise; and he may lay the last in ruins, by sundering rudely the bonds of union which his fathers wrought, to link it together forever, in the might of an invincible strength. This he may do, and in doing, destroy the Republic and rob the world of a safe refuge from tyrannous oppression. And alas! do not the signs of the times give but too much reason to fear that this is precisely what some are seeking to do? Are there, for instance, none who openly contemn the Constitution of their country—none who, by the exercise of a corruption that scarcely has shame enough to keep itself out of sight, prevent it from its plain declarations and legitimate interpretation? Are there none who have been willing and ready to convert executive powers into judicial, and legislative into executive? And how speak some men now of that union, of which our fathers (taught by revolutionary experience) thought so much? They had purchased it for their children with their blood; and that blood had flowed from Northern and Southern hearts alike; it made one common pool upon the battle-field; they knew that upon union alone depended a strong, proud, national existence. Do all their sons adhere to this opinion of their fathers; or do they trample on their memories, and despite their wisdom? Let facts answer. What means the angry and insulting language of portions of the Press both North and South toward each other? Why do flippant sneers and taunting insinuations, and insidious affectations of candor, and false assertions, and vulgar vituperation, form so much of the editorial staple of certain prints? Is it thought to show skill of fence in intellectual gladiatorship? Whether it be quite as clever writing as its authors suppose may perhaps admit of doubt; but grant that it is, the sober American who has no personal vanity of authorship involved, may well ask whether it is either patriotic or wise, thus to furnish fuel to the flame of mutual exasperation already burning, alas! too brightly; or to sacrifice the interests and happiness of our country to the gratification of some author's wish to attain celebrity as the writer of insulting sneers and trenchant irony. Our country is surely worth more to us than the gratification of the personal vanity of any man, and while it is cheerfully conceded that the Press should be free, and may often furnish information and instruction to the public mind, yet it would be hard to show any lawful power it possesses to assume over it dictation or control. The mode of saying may be often more offensive than that which is said; and there is a mode which does not conduce to Union, because its tendency is to destroy fraternal feeling. If any American citizen wishes to be without a country that can command the respect of the civilized world, let him contribute his aid to dissolve the Union of these United States. In the fulfillment of his unpatriotic purpose he will find his punishment, for he will have ruined himself. He will be crushed and bruised under the edifice he has assisted to undermine.

But it is time to pass on to the consideration of what this country owes to itself, as well as to the world at large. Our country is exempted (at least for the present) from the intestine convulsions of revolution—how long it may be before opposing hosts may be marshaled on the field of carnage depends, under God, on the calmness, the courage, the prudence and the patriotism of the wise, the thoughtful and the good men of all parties of the Union, who love their country better than they do any party, and who have the sense to appreciate its value to the world and to themselves. Of the men who, in their moral and numerical strength, are able with perfect ease, if united for that purpose, to rebuke with a voice of thunder—nay, to crush into hopeless extinction—the ultraism of all parts of our land, whether North or South, East or West, (for there is ultraism in all,) and to say we will have no more of this wretched insanity of a few thousands, assuming to itself the wisdom and the right to overthrow the government and abolish the Union, which our fathers shed their blood to make, and under which so many millions of us are quite sure we can live peacefully, prosperously and happily. We are Americans, and patriotic enough to lay for the time our minor and temporary differences of local politics on the altar of our country, and there sacrifice them without a second thought. Give us but honest and capable men to fill our offices, we care not from what party they come, or by what names they may have been called, and let us sweep corruption and disloyalty from the land, now and forever. The majority in our country, I am persuaded, have this feeling; let them be but as active in its exhibition as the miserable demagogues, and office-seekers, and political profligates are in their mischievous and dirty work, and in less than a twelvemonth the land would be free from these offensive vermin, as loathsome, aye, and as contemptible in their individuality, as were the insects of the third plague of Egypt. But, looking at our condition as it is, one of peace, I proceed to illustrate the duty we owe to ourselves, in the remark that we are not altogether unaffected by the disturbances of another hemisphere. I speak not now of the derangement of our business relations with the world without, nor yet do I allude to the danger of our departure from a wise neutrality in the conflicts of other and distant nations: but I mean to speak of one consequence of the troubled state of Europe, with which the providence of God does call on us to deal, whether we wish it or not. The population of Europe, as I have already intimated, has come, and probably will continue to come by hundreds of thousands; and whether it be agreeable to us or otherwise, we have to deal with them. We must "Americanize" them, or submit to have them revolutionize us and our institutions. There can be no middle ground in this matter. We may as well look the fact in the face, and understand it exactly as it is. It will not be pretended that of the vast numbers that come, many can understand our political institutions or the theory of our government. Thousands of them, as we know, cannot even speak our language. Some of them, who have long groaned in Europe under a degrading serfdom, construe their newly acquired liberty into a license to trample upon all law and do what they will. Again, others of them who can read our language but imperfectly, become at once dogmatical expounders of our political charters, and, with oracular gravity inform us that they know better than our fathers did what our Constitution means, nay what true liberty is. We are tempted to smile at the cool impudence of this assertion, and ask when and from whom they were to learn the lessons of liberty? From what region do they come? From that country which furnished, in the ancestors of these very men, the mercenary hireling soldiery whom our fathers met and conquered on the battle fields of the war of Independence. What did any Hessian of those bloody times know of rational liberty? Nay, what did any principality in all Germany know? And yet some of these are the men who clamor loudest about our institutions, and our sacred, inalienable rights as American citizens. Our institutions! our rights! Why, if their fathers could have performed what they were hired to do, in the work of slaughter, their sons would not be here to-day to howl out party slang, in broken English, about their rights and privileges; we owe it to our own fathers, not to theirs, that there are in existence such things as an American Republic and American citizens. Well, yet again there is another class among them quite guiltless of ability to utter one word of our language, or perchance to read one word of any other, who have merely transferred to our soil all the ignorance, all the prejudices and all the practices which belonged to them at home; and who, in an occasional outbreak, riot or murder, exhibit their profound and intelligent appreciation of the value of free institutions. Here, then, is the evil, and I think that every honest man here will admit that it is not exaggerated. With this, then, (whether we wish it or not,) we are perforce required to deal, if indeed we are not prepared to succumb to it.

What, then, is the remedy for it? And this brings us to the question of *duty*. What does the American patriot owe to his country and to himself in this matter? There are but two remedies, and one of these, of which I shall speak first, is but partial only, and guards against the future without providing for the past. This remedy is an absolute exclusion of refugees from our shores. But what man of humanity or political sagacity would think of applying this? We have a broad territory, where honest industry is rewarded with abundance, large enough and rich enough to afford a comfortable asylum for all the poor or the oppressed who choose to come. Many, too, of those who would seek it are excellent and worthy; and, in one way or other, many have doubtless been the victims of a hard and tyrannous oppression. At all events, they are men and brethren of our common humanity. I cannot, therefore, find it in my heart to say aught else than "Let them come and find here comfort and a home." In truth I think God made us what we are as a nation, that these might have a place to which they could come. But while they here find comfort and a home, it is a solemn duty that we owe to ourselves and our children, to let them know from the hour of their coming, that there must be no improper interference on their parts with our comforts and our homes. They are not to take our country out of our hands, and tell us, as some of them have done, that if we do not like the arrangement we can leave our country. Now I know that the good, the orderly, the religious, the industrious, will not wish thus to interfere with our right. They will not be noisy politicians, brawling about a liberty which they do not understand, seeking only to procure offices which they know not how to fill, insulting the Christian feelings of those who differ from them, and in short, somewhat unceremoniously denying our right to the enjoyment of our own country and laws and usages, even though they have cost both our fathers and ourselves some treasure and some blood. Let our laws be such as will protect the worthy emigrant of all lands, and secure to him the fruits of his honest industry; but let them also put in his proper place him who has no proper sense of the kindness shown him in affording him a refuge and a home. And, above all things, in God's name and for the sake of our dear country, put men in power who are honest enough and courageous enough to execute those laws. The exclusion of emigrants then, either in whole or in part, is not the proper remedy.

We ask, then, what is the other and only remedy to which we have alluded? It is in moral and religious influences, and in nothing else. Christian patriots must work in this direction. You must enlighten the strangers as fast as you can. You must give them knowledge, secular and spiritual; and here the American patriot, who unhappily is but a Christian in name, may perceive the force of a principle, which you who worship here habitually, will remember to have heard from me more than once, for it is a vital principle: it is this—Governments are more dependent upon, and more indebted to Christianity, than Christianity is to them. Man makes forms of government, but God made Christianity. Man's work, at best, is tainted with human fallibility, and man may alter or destroy it; but God is *un*changeable, and, therefore, Christianity is an eternal, practical truth. It will live in freshness and beauty when human governments are all gone. And in this work of enlightenment you must work chiefly among the young, for they are impressible—the old are petrified. The children are to be among the future men and women of the country. But in the instruction you impart, forget not that education for eternity is more important than education for time. Cherish your public schools, but banish not the Bible from them; but your Sunday-schools and churches must go hand in hand with your public schools. The physical, the intellectual and the moral part of our nature, must all be alike under training. To teach the heart is more important than to teach the head only. The first will give a safe direction to the last; but the last alone gives no holy and blessed influences to the first. For good or for evil, then, children must grow up among us; for good or for evil, they must be among the men and the women who are to shape the future of this Republic. *What shall that future be?* Ah! I have asked a question of solemn interest to the American patriot. What shall the future of this blessed union of now confederated States be? The times, the times, my dear countrymen, surround this question with an awful interest. God only can answer it, for to God only is the future a part of the ever present now on which he looks perpetually; known unto Him only are all his works from the beginning. But I have loved to think that our dear country was made for high, and, as yet, unfulfilled destinies. I have loved to think that in the gradual unrolling of the mighty scroll on which God has inscribed the story of the future (for it is God who makes all history), men should read in long succession, as fold after fold was spread before the nations, emblazoned in letters of living light; "'this,' and 'this,' and 'this,' and 'this,' is the work which my providence has allotted to America for performance." I have loved to think that it was ours to rear high the beacon light, and keep bright the flashing blaze, within the illumination of whose golden glow would hover, high poised, that all the earth might look upon her queen-like majesty, the Genius of rational enlightened Freedom. I have loved to think that it was our glorious destiny to prove that God would be most truly and devoutly worshiped where no force was put upon the conscience; that man was best governed, where he was enlightened to understand, and permitted to assist in making the laws which govern him. I have loved to think that in the mighty coming conflict among the nationalities of this world, on which none but a fool can shut his eyes, between the giant, antagonistic powers of earthly absolutism on the one hand, and human freedom on the other, that it would be ours to stand in the van, the great embodied exponent and representative to the world of the blessing to humanity, of liberty; liberty under law—liberty under law made by ourselves. I have loved to think that in the struggles made by our crushed brethren of our common humanity in other lands, to rise to a higher, better being than a state of serfdom, they would gather encouragement from our example, instruction from our doings, light from our illumination, and courage as there fell upon their ears the distant cry of our sentinels upon the lofty citadel of our freedom: "All's well—for God, for our country, and for Liberty." I have loved to think of the magnificent development of our country, linked together by holy ties of brotherhood, united in enduring bonds of interest, stretching from polar ice to tropical verdure, spanning from ocean to ocean; too strong to be aggressive, too magnanimous to hurt the weak, just to all, and standing with proud and quiet self-respect in the consciousness of a gigantic strength which all nations shall feel it to be wisdom not to insult or provoke. These are the visions which have risen up before me of the grandeur of my country's future. And I have loved, too, to dwell upon a picture of softer, gentler features, yet part and parcel of the whole. I have mused over its beautiful touches, as they successively arose to the mind's eye, in the thousands, nay millions of spots in our blessed land, consecrated by the virtues of our people to the hallowed enjoyments of happy, domestic life. With our men, industrious, brave and honest, our women, virtuous and affectionate, our children, learning their duty to God, their country and themselves, there arise up to the imagination thousands upon thousands of spots, villages, hamlets, towns, cities; and, in all, there are the spires of the churches pointing upward to God, and there are the school-houses for the happy children who make the very air laugh with them, as they ring out their tiny shouts of merriment in the gambols of their play-time; and there are the innumerable domestic hearthstones, where the mother, with matronly care, gathers her precious brood around her in the frosty coldness of the Winter's night, while the sparkling fire, as it crackles and blazes, illuminates the group of happy children's faces, making them feel what a blessed world of comfort is in that dear word, home; and the father, his day's toil over, sits by, delighted to be one and mingle in the sports of that childish circle, where none need want food or raiment, so bounteously, so benevolently, has a good God blessed the land we live in, giving an ample return to honest industry. Ah! this is the school for the heart—the alphabet is made up of the affections, and the moral of all the lessons is love, nothing but love.

What blessed pictures of a happy people are such as these; and your own hearts, I know, will readily supply you with thousands far better than these poor sketches of mine.

But perchance you will say to me, "If a man hath a dream, let him tell it as a dream." Is this, then, all a dream? Under God it depends upon Americans to say—aye, upon the wise and good of all parties in these United States. It need not be a dream; but a dream it will surely prove if we be recreant to our duty.

Each one of us has a specific obligation to fulfill. Let no one say "It is so little I can do, that my efforts are unimportant." Not so; when God would show His power most signally, He does it by producing great effects from little causes. Our duty is plain; let each resolve on its performance. And need you help in that performance? Ah! yes; and now I bring Christ before you. You cannot perform this or any other duty without Him: you must not forget that patriotism is a Christian duty. You need Christian principles and Christian strength to perform it steadily and consistently. It may cost you at times some sacrifice of opinion, some expenditure of means, some surrender of prejudice; and how are you going on principle, to meet such requirements, unless Christianity overcomes the selfishness of your nature and strengthens you to feel that in doing your duty to your country, you are performing a part of your duty to Him? Has He not furnished us with His own example in this particular of love of country, and of the duty of making efforts to advance its true interests? As He foresaw the approaching fate of His own loved yet doomed Jerusalem, and the scattering of his countrymen, did He not weep and exclaim, "Oh, Jerusalem, Jerusalem"—did He not declare that in His efforts to save His country, He would often have gathered her children together as a hen gathered her brood under her wings? Love of country, then, is consecrated by the example of our Lord and Master Himself. But even were it not so, Christianity would have a claim on every one who exults, as you do, in freedom; for all the political freedom man possesses is derived from Christianity. You should value it, then, even on the inferior ground of its agency in promoting your temporal happiness. But there is a nobler, loftier freedom still than that which is merely political, and this, too, it offers to your acceptance; it is freedom from the dominion of sin—freedom from the just punishment of God's violated law—freedom from the tyranny of unbridled passions—freedom from the cowardly bondage of fear—freedom which lifts you upward into a region of light and truth—freedom which assimilates you more and more to God himself—freedom, in short, which through Christ brings you at last into heaven—no more a stranger and a foreigner, but a fellow-citizen with the saints and of the household of God. "If the truth shall make you free, ye shall be free indeed."

This is the freedom which animates the soul and nerves the arm of the Christian patriot; this it is which bids him love and serve his country, because therein he is serving God; this is the perennial spring which alone can keep ever full the fountain of Christian loyalty to his country, in the American patriot.

SONGS OF THE NIGHT.

REV. GARDINER SPRING, D. D.,

FIFTH-AVENUE PRESBYTERIAN CHURCH.

Rev. Dr. Spring delivered a Thanksgiving sermon in the Presbyterian Church at the corner of Nineteenth-street and Fifth-avenue, the pulpit of which was recently vacated by the death of Rev. James W. Alexander, D. D. The introductory exercises consisted of prayer and singing. In fact the petition offered by Dr. Spring previous to his discourse, was in itself a Thanksgiving sermon.

Job xxxv. 10, was the theme which the reverend preacher selected:

"Where is God, my maker, which giveth songs in the night."

By this paragraph the inspired writer rebukes practical atheists who live without God in this world. It is a sweet thought which the verse expresses. In the darkest shadow of the wilderness through which we are traveling, there are scenes of joy. The first remark suggested is, that the world of nature is vocal with songs in the night. Who does not admire that ordinance of nature which at certain times shuts out the light of day? Darkness at night gives opportunity to meditate on God. Then the splendors of nature are veiled. The summit of the mountain is seen in dim outline. How can a contemplative mind gaze on the beauties of Heaven there revealed without having his mind turned to the glories of Him who binds the sweet influences of the Pleiades? This is the time for prayer, and is it not the hour for praise? Millions of suns then utter their songs to Him whose glories fill the universe.

Secondly—There is a night vocal with songs in the moral world. With the dark night which so soon followed the happiness of Paradise we are all too familiar. From that sad hour there was a total apostacy; but even at that time there were songs, for never was moral darkness so deep as when God sent His son to save men, and the proclamation of his coming broke like a song of gladness upon the gloom of that night. There have been periods in the world's history since then when gloom that might be felt has covered the nations; but thrilling notes of mercy were heard even in the night of the middle ages, when Rome had brought so many people under her power. The sounds of the Reformation broke out all over the world and filled it with joy.

There is, in the third place, the night of spiritual declension, which is also broken with songs. The part of the Church is intricate. Pleasure and power find their votaries even within the sanctuary; and faith sometimes yields to their influence. We know not how long God may permit spiritual declension to remain; but this we do know, that the darkest time is just before day, and that when His people seem the most discouraged, it is a sign that revival is to take place. There are no songs like the songs of Zion, when God is about to revisit His Church. Then her wilderness is like Eden.

There are also songs in the night of personal religious despondency. All men are brought low before they are lifted up. In these times they cry, is his mercy clean gone forever? These are dark nights when the soul laments for God.

Fifthly—A gracious God gives songs in the night to the afflicted. In debility and disease there is depression; injury and wrong are still committed; social evils tempt men to believe that wrong reigns; but God tempers the wind to the shorn lamb, and promises to cheer his children in the day of their calamity.

In the sixth and last place there are songs which break the stillness of the night of the grave. Shall man be always confined in this narrow inclosure? If this be so, everything about us is a mystery. No, this night shall be followed by a day as surely as will the natural night be followed by the morning. All who are in the grave shall hear the call of resurrection. The potter's field, and the cemeteries, and the sea shall all give up their dead. The night of the grave shall then be vocal with the songs of this resurgent world. The speaker said that he loved the form of clay with which his maker had endowed him. It had been the companion of his toils and sorrows, of his labors and joys, but when he felt his natural force abated, and saw the snows of Winter settling upon his head, he did not desire to linger here long. A few words must be spoken to this widowed church. At its last Thanksgiving season the pastor whom they loved was with them, but in the mercies of the year they still should feel that they had reason to repeat the words of the text. At the close of the discourse a collection was taken up on behalf of the Magdalen Society.

HISTORY AND HUMANITY.

REV. HENRY WARD BEECHER.

PLYMOUTH CHURCH, BROOKLYN.

Mr. Beecher's Church was filled. The services began at eleven and were not concluded until after one o'clock. In the prayer immediately preceding the sermon he said that the exhalations of the heart in love were drawn up by God, as the sun draws up the flowers. The law of our relation with God was one of giving and taking, and we were stirred up by God and stirred up God in return. He thanked Him for the mercies of the family, for discipline, for the sorrows we had had to suffer, and for things we had had to endure. And what were we that we should not be crowned on earth as Christ was, with thorns, and be crowned with glory, as he was crowned in Heaven. Let God be thanked for the perpetuity and prosperity of their brotherhood, and for the Sabbaths which, coming to them as dews falling from the very Heavens, had brought peace and joy to them. Thou hast, he continued, beheld our citizens divided, and in various ways hast divided them. Thou hast beheld blood shed in the streets, and while other places have felt the tread of war and the shock of the earthquake, and disunion and dissension and alarm have come to them, none of these have come to us. We thank Thee for all Thou hast done for us as a nation. We beseech Thee to discern the signs of the times in which we live. We thank Thee that there has been a year of abundance, and that Thou hast not sent forth among us the angel of judgment, or of mercy veiled in darkness and judgment. We thank Thee for all prosperities; for the abundance of the field and of the sea, and for causing laws to be so wisely observed, that thou art purifying the administration of law, and giving greater strength to institutions. We pray thee, O Lord, to give comfort to those held in bondage, and we thank thee that thou shalt yet give us emancipation when we shall have given emancipation to them who are held in our hands. We pray that thou wilt turn the hearts of the master to the slave and of the slave to his master. May they pray for each other. May they bear with each other, and sustain each others burden until, in the consuming power of thy love, the chains shall be melted and bondage shall be purged away as if by fire. We pray that those who are in prison, thy servants who lifted up their hands in a way to do good, but did evil which may yet do good, now feel that they have abundant occasion for thanksgiving. May they see through their prison walls, as through a lens, the very city of God; may they feel that the day says, "God's speed," and that they are borne, as on a chariot, homeward. May they have evidence that God loves them, and if they are in so strange and sad a way as to cause this nation to behold the spectacle of their sufferings, prepare this nation, which suffers also, and all who are to suffer, and bless the whole for thine own name's glory, and for the good of thy cause among the human family. Accept our thanks that this year, though one robed in blood, has yet come forth and made its robes whiter than they were before.

When the second prayer, of which the foregoing is but a summary, had been concluded, the hymn, "Hail to the Lord's Anointed," was sung, and then,

Mr. Beecher began his sermon, which he founded on the first verse of 147th Psalm: "Praise ye the Lord, for it is good to sing praise unto our God; for it is pleasant, and praise is comely." A single fact of thanksgiving was itself, he said, beautiful before God and man; and a heart that stood in the midst of mercies to give thanks, seemed to him like a bird standing on its nest and lifting itself up to sing; or like a bird in Summer, sitting among leaves and blossoms upon a tree, full-flushed with sunlight, and singing forth thence its gladness for all joy of sunshine and of shade, of life and love. And, as when the leaves are falling, and the birds are gone, or going, seeking the far Southern Summer in mute flocks that fly silently and eat in silence, and fly again; there are some that cannot forget, when they alight, to give thanks, and sit for an hour on the withered stalk out of which the frosts have driven the joyous blood, and lift up a farewell song to all the past, and an "all hail" to the Summer, as it were, to which they fly. So, sweet beyond our more joyful thanks, are the sad thanks of those who are desolate, who have seen their Summer and their Autumn, too, and who are upon the very verge of Winter, and yet whose hearts find arguments for praise which they chaunt forth, if not for the present, yet for the past, and if not for the past, yet for the future that is dawning upon them. But, the preacher said, there was something grander to the heart or the imagination than these merely social acts of thanksgiving, and that was the act of a nation, and especially when that nation laps one-half round the world, and is so broad and so wide that the sun is hardly set on its western slopes ere it dawns on its eastern coast.

This brought him to the subject proper of his address, which may be stated to have been a review of the whole course of human affairs, as affecting man's condition in the present, and his destiny in the future. This he considered under three general heads, the first being to this effect: That as a race we were brought so far along now that we might begin to descry the latter-day glory of physical knowledge in this world. Hitherto this globe had been like some vast Egyptian temple swamped and lost in sand. Here a cornice, there an architrave, was seen, but the bulk of the structure was yet silent under burial sand. But now the explorations had revealed something of the temple—here a column was seen, there a capital; and so were the proportions of physical knowledge first apparent. Future civilizations, and even moral growths, in their full and final form, were to depend on the results which would be worked out by science from God's architectural world-work. One-half the knowledge of material things only hampered religion, but whole knowledge was yet to help it. We were yet to triumph over matter by faith, and by faith through matter. The flesh and the world were yet to help as much as they had hindered, and it was a thing for gratification and eager expectation—this very knowledge of this globe as an organized whole. The idea of a Divine architect was expressed, though long hidden, in the earth on which we dwell, and God was served by a thousand men where we saw but one. There were priests over whose heads no ordaining hand had ever passed. Not they alone were priests who ministered at the altar—but they also who sought for God along the strata of stone, who went through the caverns and mines of mountains, who by lines and plummets sounded the depths of the sea, who nightly forgot the world and its scenes in watching the primitive stars—for these, too, were God's Bible, and gave us God's thoughts as clearly, when we knew how to read them in the language in which they were written, as was that blessed book, the Bible, itself. If, in the beginning, science threatened to destroy faith, and especially faith in the Book, in the end it was science that would restore it, never to be moved again; and then, when the Bible revealed in the light of the natural world, there would be no more infidels, no more scoffers.

Next in order to the globe, itself created, was man, the latest and best of all things made, and man was the next subject he would consider. The signs of the times gave to those in whom hope dwells with intelligence abundant occasion for thanksgiving. The solution of the mystery of human nature, the thorough knowledge of man inside and out, was advancing, and was drawing very near. In this consummation the world's Summer would begin. Hitherto we had had but Spring, and but the month of March at that; but the knowledge of man was to be the knowledge of everything else, or the easy method of it. In no other age were so many men working designedly or unconsciously for this grand focal knowledge. The working of our times was to bring up a grand fundamental knowledge of man, both body and soul. The chemist, the physiologist, the anatomist, the primary school, the academy, were all working for that. And now that investigation was coming up on the physical side we began to have hope. Hitherto we had studied the blossom; at last we had begun to think of the fruit, and to study man as a unit, and as he was made. In all the things that were being done in the world, none went separately or alone. In all these infinite confusions of human affairs that we saw, there sat a Providence, calmly president, working and weaving, and so familiar with the materials with which he works, that there is not a fabric whose texture he cannot foretell. Men's disturbances were but the lifting up of the treadle and the clanking of the beam, whereby the Lord weaves the fabric of time.

In the third place, the preacher found ground for thanksgiving in the fact that there was a real growth, not alone of intelligence, but of moral breadth, among the common people. Death at the bottom of human society, and there was death all the way through; life at the bottom, and there was salvation all the way through. One reason for cheer and hope in those who believed in the millenial glory and in the spiritual development of the human species, was the average rise and breadth of intelligence of the moral power among the masses of the whole world. If we desired to take the moral level of the masses in different epochs, we should direct our observations to the family, which is the root and trunk of society. If we compared the average condition of the human family now with that of even 50 years ago, or if, in America, we compared it with what it was 100 years ago, we could scarcely be made to believe that so great a progress had been made. The old civilizations were on the top of society, and it was the Christian idea that civilization should begin at the bottom. The safety and the wisdom of what is called popular government, had become, at least among us in the North, a thing not to be questioned. The weaker a government was in its centralized instrumentalities, the better was it for the governed. That was beyond denial; it was written in the book. All the mysteries of diplomacy were being swept away by the breadth of the sense of the common people. Civil government was better administered now than ever it was when swayed by selected heads and professional hands. In respect to the great realms of thought that included all those subjects, in respect to which all classes were interested, the judgment of the masses was as much better than that of the philosophers as the masses exceeded the philosophers in number. We are coming to a state in which we were not to have less religion, but less religious institutionalism. We were not to dissipate the moral power, but to make it more potent in its sources. As we had said to the throne, take law from the peasant's cottage, so we would say to the ecclesiastical governments, take law from the enlightened masses. If was safe to average common things by the average judgment and common sense of the man; so it was just as safe to average religious things by the enlightened conscience of the man, and just such a thing would be done in religion as had been done in politics, revolving kings down that a greater people might come up. There was to be a moral public conscience, and the day was advancing when the conscience of the whole community would give the law to church synods and conventions and assemblies of every name, who supposed themselves specially delegated to exercise authority, to teach, and to assume airs over the great masses, and they would be obliged, like effete Governments, to take for their superior the intelligence of the whole community, and look to it as their law and their permission. The day was coming when the great Democratic body of Christians would show themselves wiser than their priests. He was only sorry that the wheel revolved so slow. It hastened, but it might not come in his time. The voice of God, speaking through the race, would yet thunder into silence the voice of any order, class, or hierarchy, and the undisturbed conscience of mankind, like the wide-lying ocean, would yet thunder forth, high over all, the promises of God, beating its choral measures upon every shore on the face of the globe. The coalescent conscience of twenty millions of men would be like the thunder-bolt and the lightning-clap from the hand of God on any evil. As for himself (the preacher) he stood forth in perpetual appeal from the priest and from the council to the great heart of religion in the common people. The growth of this feeling did not to him betoken a decadence in religion. If there were in certain places less religion, yet there was more diffused religion. The average conscience, the average faith was never so high. Young thinkers were never so little infidel as now. Young art was never so devout as now. There is more of the true religion of Christ in the novels of the globe than in the pulpits of the globe taken altogether. If we regard the great Church of Russia, (the Greek Church,) or the great Catholic Church, (the Romish,) we would find that in the novels written during the last twenty-five years there was more religion than in the whole of the pulpits of the earth. God was thus preparing the way by which the Church is to be absorbed in the community, and in the grand and final consummation that would be reached, Christ's blood would be beating in the very veins of the nations. To this consummation all worldly powers were made to tend. This power of public sentiment was doing more to show what it is capable of doing by what it made others do than by what it had done or was doing itself. For all great powers were blind. Martin Luther never thought of the Reformation, but God did, who stood at his back. All nations were now playing their parts with a blind sense that something was going on among the people. There was some talk now of "enlightened public sentiment," as Louis Napoleon termed it, who was himself in the hand of God, and who, coming to the throne by base and bloody ways, had been so influenced by that sentiment, that now, bad as he was, he was not a bit worse than any other sovereign in Europe, except the revered and universally to be praised Queen Victoria. Except her, he believed there was not another of them who, in purity of conscience, could compare with him; and if he were the best of them, we could judge from that of what sort of stuff foreign monarchs are made. All the agitations of our day were but mere plowings that were necessary as a preparation for the harvest that was to appear in the great world's farm. In all the turnings and overturnings that were occurring in the nations, he saw no dark, no night, except so far as night brings repose. Therefore, in our own land, he hailed and rejoiced at those very intestine convulsions over which men who seemed in a fair way of losing what little brains they had, by crying peace, just as the mouse would cry peace to the farmer about turning up her nest with the ploughshare. And so we had mice, and crickets, and grasshoppers, and fleas, and all manner of small vermin, crying "peace," while God plowed the land. And even so, he would say, even so, Lord God, plow in! Out of night came the morn, and out of confusion came the finest and fairest forms of order, which is born in the womb of confusion. God intended the people of this nation to do a great work, and in order to prepare them for it He was subjecting them to discipline, so that when they had vanquished their own faults and vices, they might rise up to be God's prophets to the nations of the earth. He hailed the mission, therefore, that was prefigured by the baptism of suffering. It was in the wilderness that John cried out "Christ, Christ!" and not out of a solid house, and in velvet garments. The hope of our land was, that in divesting itself of its ills, and in gathering in the moral force of all its citizens, it was preparing for its coronation and for the day of final glory. Let us not, then, be discouraged. Let us not, then, be afraid to think or speak as men should think or speak, nor to act as all men should act. And, as when he has got his star, the shipmaster sails, whether it be a dark or a stormy night, for, having once obtained his observation, he takes his compass, proceeds on his course, and sails safely into port—so were we to take our star and observe our direction, and then take in sail for no man, but steadily press forward to the consummations which God is working in the world.

TRUE GLORY OF A NATION.

REV. JOHN McCLINTOCK, D. D.

ST. PAUL'S METHODIST EPISCOPAL CHURCH.

Rev. John McClintock, D. D., Pastor of the new Methodist Episcopal Church in Fourth-avenue, preached to a full congregation, taking for his theme the ninth, tenth, eleventh and twelfth verses of the Eighty-fifth Psalm:

"Surely His salvation is nigh them that fear Him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth, and righteousness shall look down from Heaven.

Yea, the Lord shall give that which is good, and our Lord shall yield her increase."

It is given, said the speaker, by St. Paul, as one of the characteristics of the incorrigible, that, "when they knew God, they glorified him not as God, neither were thankful." A heathen moralist speaks of ingratitude to God as "the embodiment of all crimes in one." This duty of thankfulness is taught in a thousand ways. Why? To benefit God? No; but, as Jeremy Taylor beautifully says, "Our duties of praise and thanksgiving to God are like the vapors that ascend from the earth, not at all to refresh the clouds, but to return back to us in faithful showers." And the contemplation of our blessings should bring with it a new sense of our duties. The text brings both blessing and duty before us. It sets forth the true glory of a nation, with its grounds and its guarantees. These were the points which the speaker desired to present to his hearers. And, first, what is the true glory of a nation? The text answers this question. It does not consist in its grandeur, its wealth, its power, its material and brute forces, but in the moral and intellectual qualities of its individuals in the extent to which the community are penetrated by these qualities, and the fruits that follow them—"Truth," conjoined with "Mercy." This is one of the beautiful moral combinations that make up the strength and glory of character, whether individual or national. Alas! that these twin children of God should ever be separated. Yet in the history of man, and of the Church, they have rarely been kept together. Truth has been propagated as if it were a lie, by the devil's weapons, not by God's. Yet all history teaches that Truth, apart from Mercy, becomes a lie—that violence never serves her cause. It is the mission of the Gospel to bring them together. When this joint relation is accomplished in any land, then is its true glory reached. It is frequently attempted through violence and blood, sometimes even by conscientious men, but never with success. When will man learn that violence never accomplishes this end. The whole life of Christ was but an exemplification of Truth. He was Truth incarnate—but Truth conjoined with Mercy, and both conjoined with Love. He wrought His work, not with drawn sword, but with tender and loving speech.

Another beautiful combination is given in the text: "Righteousness," and "Justice," and "Peace" have embraced each other. Here the basis of quiet is laid on the only sure rock. Justice between man and man is the only ground of peace. Yet how often is the ethical side of religion overlooked. What undue and unnatural prominence has been given to the polemical and controversial aspects of religion. The Bible teaches us not merely how to escape the anger of God, but how to do our whole duty to man.

These principles are to be applied to individual life and experience. Every man's first care must be to keep his own life and conscience pure. In this respect Christianity is a religion of intense individualism. But man cannot limit his life to himself. He is not man, out of society. Hence spring all social duties and obligations, and in this respect Christianity is preëminently a social religion. It pervades the life not merely of the individual but of the family, then of the social sphere in its narrower limits, and then of the community, and the nation. Too much prominence should not given to either of these duties to the neglect of the rest. There are men who err in neglecting the family for the Church, and still others who neglect both in the eager performance of their political duties. The speaker dwelt at length upon the various duties devolving upon the Christian, and the proper performance of those duties. Referring to the neglect of many Christians to perform their duty to the State and City, he called their attention to the situation of New-York at the present time in relation to its government for the next two years. He asked if there was not cause for apprehension, and if this apprehension did not result in a great measure from the well known fact that those whom he addressed, and such as they, were too apt to neglect their political duties, and by that means suffered bad men to be elevated to office. If, said he, we neglect our duties to the State, we had no right to expect, or look for, peace in the affairs of the State. The peace and glory of the City, the State or the nation did not consist in their grandeur, their power, or their Constitutions, but in the moral force of the people. We talk of the Constitution of the United States as if it were a living thing of itself, but it is only a piece of paper embodying certain political principles. What is it if Justice be lost? Read that Constitution, and you will see that there is power enough in it, without the alteration of a single line, to enable a tyrant to rule the land. Look again, and you will see enough in it to form a basis for the wildest anarchy.

Second—What is the true basis and foundation of national glory? According to the text, it lies in virtue and truth in man, answering to the Divine Spirit. It is therefore a religious, not a merely ethical basis; supernatural, not natural; "Righteousness looks down from Heaven," and therefore "truth springs out of the earth." The source of light and knowledge for the individual, and for the nation, is above. No nation can prosper, or has prospered, except by following the precepts of the Bible. Experience is worth nothing for the guidance of nations, if they neglect revelation. History is not prophecy, and wisdom is not always gained by experience. Lessons of political wisdom are to be learned from the word of God. Except from this source, it was useless to look for permanency in any nation. It might withstand corruption among its rulers for awhile, as long as the mass of the people remain virtuous, but if such things continued, the entire body corporate would at length become debauched, and the nation would be given over to anarchy and ruin.

Lastly—The guarantees of the glory of a nation. These are its moral power and its fear of God. What land, among the nations of the earth, is most secure in its permanency and glory? Every one, whatever might be his prejudices, would readily answer—England. And why? Is it because of her intellectual greatness? No. The intellect of France, in many respects, surpasses that of England. No; it is because in England the fear of the Lord is, and has been for many generations, the law of the national life. True, she is strong in her army, her navy, and her boundless national resources, but stronger than all these are her moral power and her fear of God. These are the basis and guaranty of the permanency of a nation, and the continuance of her glory. And no better index of a nation's fear of God could be found than the manner of the observance of her Sabbath. Let us see to it, one and all, that as far as our influence extends, this shall continue to be a land of Bibles, a land of Sabbaths; and the more this shall be the case, the more permanent will be our institutions and our glory.

THE SUPREMACY OF PROVIDENCE.

REV. E. H. CHAPIN, D. D.

FOURTH UNIVERSALIST CHURCH.

The sermon which Rev. Dr. E. H. Chapin preached yesterday morning was listened to by a congregation which completely filled his church. The first verse of the seventeenth Psalm was his text: "The Lord reigneth; let the earth rejoice."

These simple yet sublime words, he said, are sufficiently suggestive for the present occasion. Indeed, those primary truths in which all things begin, or in which they culminate, are always simple. "The Lord reigneth; let the earth rejoice," is a proper theme for meditation upon Thanksgiving Day. Here, let me observe, in the outset, is the basis of Truth upon which so many States and sections of this land are to-day united. In this rising sea of controversy, lashed into angry waves and foaming with excitement, shoots up this primary, rocky Fact, crowned with glorious jubilee: "The Lord reigneth;" and "let the earth rejoice." If other legends of common conviction are growing dim before the eyes of some of us; if our ideas of liberty, of the significance of past struggles, of national duty and national destiny, are ceasing to be the same—here at least is the spectacle of twenty-five States, in all the latitudes and longitudes of this vast territory, expressing their assurance that there is a God in the Heavens, and that God is good. From most indisputable facts come evidences of that. From things that are closest and most familiar—from the fields of their toil and the houses of their affection—come evidences of that. In dew and sunshine, in rain and wind; in lands where the life of nature perpetually springs in blossom and fruitage; in lands where the husbandman snatches his harvest from the skirts of Winter—the proclamation of the text has been rewritten, and to-day is reaffirmed. Let us, then, be thankful for this unity of faith that thus expresses itself so wide and far. In the next place, Dr. Chapin observed, that here, in the truth set forth in the text, was the basis of all rational thanksgiving. "The Lord reigneth"—that was a great truth in the core, or all this observance was hollow mockery. "The Lord reigneth," in the old Hebrew sense of the phrase—in the sense in which David believed that he reigned; not merely in some scientific sense in which he might be said to reign. They must take these wonderful Psalms with all the old essence in them, without any philosophical dilution. God was a first Power. After all reasoning and all philosophy had expended its powers, that truth must be the refuge of exhausted thought. God was the geologistic and absolute lawgiver. God as Providence, God as a real, though infinite Personality, God as directly touching the springs of Nature. Such was the God we wanted. Such was the God that the conception of the Psalms supplied. Such was the conviction that gave significance and substance to this Thanksgiving Day sentence: "The Lord reigneth; let the earth rejoice." Simple and obvious, therefore, as this truth was, he would make it the foundation of the remarks which he should make on this occasion.

The text suggested two truths: first, the prevalence of a divine Government. Second, The ground for rejoicing which that fact involved. And there were three departments of human life and experience in which these two truths appeared. First, in nature. Here shone out the great truth of the text. There were only two consistent interpretations of nature—the atheistic and the religious. It would be observed that he did not specify here the scientific or the philosophical; these merged either into the atheistic, on the one hand, or into the religious on the other. If they took the religious ground, as he assumed that they did, from their uniting in this thanksgiving, they must take all that the religious ground legitimately included. They must then acknowledge the doctrine of a divine Providence—a Providence not in an unsympathetic, atheistic sense, but in the Psalmist's sense. Atheism had a providence. It was "the providence of science," so-called—stately, splendid and austere—the prevalence and the relentlessness of physical laws. But the soul wanted something more than this—something personal on which to rely—something with which we can commune; not as with mere arterial sources of life,—fixed laws of nature and nothing more,—but as a kind and tender personality. We wanted a Providence that had a purpose and did not point to nature as a mere moving machine, the object of whose working was in its working. If we took the doctrine that physical law was the highest Providence of the Universe we were nothing but atoms of matter whirling around with the rest. We needed, and because we needed he verily believed we had something that touched us with special succor, and when we were crushed and overwhelmed by physical laws still breathed its consolation into us, and when we died provided for us an hereafter. The very fact that there were laws of nature, revealed to us the existence of a great law-giver. Without this idea of God, what a ghastly phase would nature present. It was illuminated, it was joyous, it was significant, because it revealed a Divine Providence. Prayer sprung from the instincts of nature in the heart of man, more profound than all the philosophies. One of the most pernicious forms of atheism was that which asserted that nature in itself had no sufficient revelation of God, and gave no evidence that He was a good God. If there was no proof in Nature that God was good, then there was no proof that He was not a malignant God; then there was no proof that revelation was not given to us for a malignant purpose. We were convinced the more we looked at Nature that at its core was goodness, and that God was good. It was a grand fact that the most subtile explorations of science and philosophy brought us back to the assertion of the simplest truths. All the knowledge of Nature that we could attain proved the words of the text, and the simple and sublime truth expressed in the child's "Our Father which art in Heaven." After all we were most deeply touched with a sense of God's greatness and goodness, when we observed his downward ministrations. In the little wood-bird, the crawling worm, the gilded butterfly, how was the Divine Providence apparent! "Our daily bread,"—did it not seem a little thing? Let us think what it symbolized,—the fructifying sunshine, the falling dew, the bursting seed, the waving grain, the gathered harvest, and it would become precious. Man often shirked the duties which God imposed upon him; nature, never. There was much to be remembered this Thanksgiving Day. The great wheel of time,—half in light, half in darkness—had turned its annual round; the clouds had dripped their purity in the early and the latter rain; the sunshine and the dew had descended in their beautiful charity; in silence had been accomplished the mystic labors of the seed; the hills had been clothed in verdure and the vallies had waved with corn; the bow of promise had glittered athwart the sky; the tokens of the Divine bounty had been plentifully poured out upon the earth.

In the social world, in the second place, the words of the text were proved. If God's Providence shone forth in Nature, not less was it manifested here. The goodness of God was apparent even in what for a time seemed evil. Good always remained unchanged and unchangeable, but the evil was constantly shifting, and turning, and running against the grain of the truth, until its ways became known. There was a peculiar significance about the thanksgivings of this day. In the first place, we had the many blessings of the past year to be thankful for. In the second place, in the exasperations of political commotion, while no one could deny the perilous aspects of the hour, yet none could help thanking God, no matter what comes of it all, that if there is evil in the land the

Lord has brought it upon us for his own good purposes. Prosperity had been too much for us. Never had a nation run such a course of uninterrupted progress towards self-advancement. We had scouted at religion and offended God in many ways, and now if there was wrong-doing amongst us, perhaps God designed that the land should sway and heave and belch until the evil is made fully apparent. He felt that in the act that was now stirring the nation, there was an evil motive. Not by fire and sword and the shedding of man's blood should the word of God prevail. This was not God's way of disseminating His truth. It was not the method that Christ had adopted. He felt as if he ought to oppose this way of overthrowing Slavery. Yet he felt that there was a heroism in the sincerity and self-sacrifice of that man whose act all were contemplating, which should shield him from harsh judgment. About a week hence he was to walk out into the sunshine and suffer for his act. His blood was to pay for the blood that had been spilt. Shame on the man, therefore, who spoke of him unkindly. But he (Dr. Chapin) thought it right to say plainly what we thought on the subject of Slavery. If we were brought to say it was an evil, and must die as an evil, then whatever storm and tempest might result we should see the beneficence, which, in God's providence, would grow out of it. But men cried out, "Oh! that it would stop,—that no more were said about it,—that in the pulpit it were not mentioned,—that politicians would take some other issue!" It could not stop! Men would talk about it, and it was proper that it should be considered and discussed until the evil was separated from the good and held up before the sight of all. Again, in the midst of the political corruption of the day men were often induced to ask "Does God reign?" and he did not know where or when the question might be asked with more doubt as to the proper answer than in political caucus or on election day. God had given us each in public as in private relations a full lot, and we must water it and till it and work out of it our own salvation. All reforms in our political affairs must have their source in a conscientious conviction in the minds of the individuals constituting the community, that evil has been done or is doing. It was not one man alone that committed public wrongs, but the many who stood by and saw them done, and bent their backs to form a bridge over which the unscrupulous demagogue marched to power. Dr. Chapin predicted a happier epoch than the present one, when righteous principles should gain the ascendancy. The time would come yet, though it was a great way off, when a politician might be a good man. God had never spread out this beautiful land to be the permanent abode of wickedness and evil-doing. But it was well to look at the evil on this day, that they might see what good was in it, and at the good for which they could not be too thankful. In conclusion, Dr. Chapin urged his hearers to remember the goodness of God in their private meditations on this day of thanksgiving. By many of them, the sorrows as well as the joys of the past year would be recalled; on the hearts of many, shadows as well as rays of sunlight would be cast. But he reminded them that the good was permanent, the evil transient. The affections of home, the love of kindred, the associations of friends,—how this day would bring with it the memory of these. There were those at that moment far away—perhaps where the Pacific played on the golden keys of California, or in some region more remote—to whom the memory of a New-England home was returning. To those who were in sorrow, to those who rejoiced, to the present and the absent, to those in prosperity and those in adversity the words of the text addressed themselves, carrying with them consolation or increased happiness. "The Lord reigneth; let the earth rejoice."

THE PROPER OBSERVANCE OF THE DAY

REV. GEORGE W. BETHUNE, D. D.

TWENTY-FIRST-STREET REFORMED DUTCH CHURCH.

Rev. Dr. Bethune, having accepted the invitation of the Reformed Dutch Church in West Twenty-first-street, in this City, to become an associate pastor with Rev. Mr. Van Nest, preached a Thanksgiving sermon in that Church yesterday, to a very numerous congregation—a large portion of the assemblage being made up of those who formerly attended his Church in Brooklyn.

After the usual introductory services, the Doctor took for his text, Nehemiah viii., 10.

"Go your way; eat the fat and drink the sweet; and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

In introducing his discourse, he said: We are in the house of prayer, a congregation of worshippers, and all the circumstances of our assemblage are that this is a religious occasion; yet it is not the Sabbath, or a time when we are accustomed to unite in devotional services. Why, then, have you, in the middle of the secular week, repaired hither, leaving your usual business; and why are we here before the Lord? We have met in obedience to the call of his Excellency the Governor of the State, and of his Honor the Mayor of the City, that we may, together with our fellow-citizens, publicly thank God for the many merciful bounties which he has bestowed on them and us during the past twelvemonth. The propriety of setting apart a day for such a purpose no one who acknowledges a Divine Providence can reasonably doubt,—and, as Christians, we should be glad that we have rulers so mindful of the decorous forms in which a grateful piety delights to offer its homage, and that public opinion approves their eminent example. Our presence here shows our readiness to comply with the praiseworthy recommendation; it now remains for us to ascertain how the duty should be performed decently and in order. For this, happily, we have the best authority and precedent; not in the usage of modern churches, which sometimes alienate a day of thanksgiving from its precisely specified purpose; but in the scriptural account of the manner after which such occasions were observed under the immediate direction of the Holy Ghost. A very suitable instance occurred, after the Israelites, brought back from captivity, had rebuilt the walls of Jerusalem, and the children of the congregation were numbered before the Lord. Then Ezra, the scribe, brought out the long-neglected law, and read therein to the assembled people from morning until midday; and "the people wept when they heard again the laws of the land," which at once convinced them of sin and reminded them of Israel's glory in former times; and Nehemiah, and Ezra the priest, the scribe, and the Levite that taught the people, said unto all the people: "This day is holy unto the Lord your God; sorrow not, nor weep;" Then he said unto them: "Go your way; eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength." This last verse is our text, which shows us the proper, because the divinely-appointed method of keeping a Thanksgiving Day, and that it is to be observed—

First. With divine worship, "This day is holy unto the Lord."

Secondly. With grateful joy, "Neither be ye sorry, for the joy of the Lord is your strength."

Thirdly—With becoming festivity: "Eat the fat and drink the sweet."

Fourthly—With generous charity: "Send portions unto them for whom nothing is prepared."

In considering the first of the four heads under which he divided his discourse, the Doctor dwelt at length upon the appropriateness of divine service on such a day. As the day of the text was holy unto the Lord, so, said he, is this. We have taken it from the six days allowed for our secular business, and set it apart for Thanksgiving. But whom are we to thank? Is it not God, the only author, owner and governor of all things? And for what are we to be thankful? Is it not for the many bounties and mercies, ordinary and extraordinary, which we have received from his providence, especially during the past year? It enters, therefore, into the particular day, that we should offer him public and devout worship. To absent ourselves willingly from the congregation met for that purpose, or refrain from uniting in their homage, were to deny the propriety of the appointment and the doctrine of our dependence upon God which it sets forth. We are prone, amidst the world's cares and the excitement of its pleasures, to forget God, and live as if there were no God. Even the reverence of the Sabbath, too, loses much of its effect, and, if we do not guard against the subtle temptation, becomes a mere periodical form; or such piety as we affect is taken up for decency's sake on the sacred morning, to be laid away at night, like a child's best clothes, until the next Sunday. The week, with its business and amusements, is, if not positively wicked and profane, religionless and Godless, abstracted from the great end of our being, and uncontrolled by any due sense of our responsibility. It is, therefore, most wise, necessary and consistent with the teaching of Scripture, that we should devote a day, not a Sabbath, at least once a year, to remind ourselves of God our Creator, the creator of all things, in whom and by whose goodness we live and move and have our being; to draw near Him and contemplate His sovereign perfections, and so impress upon our consciences His paramount claims over all we are and have.

Under the second head, which was that the day was to be observed with thankful joy, the speaker said that many causes for being sorrowful existed, as they did with the Israelites, when the command in the text was given to them. Doubtless many personal and familiar afflictions and bereavements resulted from the national calamities that had befallen them. They could very properly have devoted more than one day to fasting, humiliation, and weeping before God; but this day had other uses, and other duties, equally, if not more profitable, than the sad, salutary contritions of repentance. God, though he had chastened, had returned to bless them; guilty as they were, his mercies were not changed; reduced as was the state of their City and of their religious privileges, the walls of Jerusalem was rebuilt; the law was again heard and an army of Levites stood in their ranks to acclaim the songs of Zion with voices and instruments; the way of return was open for the wandering, weary feet; and then they remembered the loving kindness of Jehovah, to consider and rejoice over their manifold mercies and high privileges; to exchange gratulations with each other and unite in thanking God; to let it be seen by the enthusiasm of gladness how highly they estimated their freedom, their religion, and their country. There was at least as much reason to be grateful for their blessings as to be sorry for their sins; and if many of their memories were dark, their present was bright, and their hope for the future brighter. But there was cause enough for joy to fill their hearts; enough praise to fill their mouths with laughter; enough thanks to take up all the day; and all grief and sighing and lamenting before God were put aside. The day was holy unto the Lord, not for humiliation, but exulting delight. Thus it was with us. We had our reasons for sorrow, our national and private sins, and heavy dishonors resting upon our heads, and our Churches came far—oh, how far—short of their covenanted obligations. There might be griefs in our silent souls eating like a canker, and our affections might be bleeding from fresh wounds, or bruises long since made, which could never be healed. Great tenderness was due to the sufferer; we should not cloak our transgressions, or deny our personal or public demerits. Yet, notwithstanding all, the day called upon us to be glad and rejoice with thanks before the Lord. We were not exhorted to a gaiety, a worldly hilarity, or the merriment of fools; the day was holy to the Lord, and all our motives to exultation were to be drawn from Him and His gracious dealings with us. We should put everything else out of our minds but His kindness and mercy and promises of love, the grandeur and unexampled prosperity of our beloved country, the impregnability of its Constitution to all the assaults and underminings of traitors, the loyalty of the great mass to their Union and their covenants, the freedom—political, personal and religious—which we enjoy beyond parallel or precedent, the peace, unassailed from without or within, that presides over our richly rewarded labors and enterprises on sea and land, our wide-spread, constantly increasing means of education and opportunities of knowledge, our preservation from pestilence, the fulness of our barns and storehouses with the abounding fruits of a happy harvest. Oh, my friends, said the speaker, have we not reason to rejoice and be glad all the day?

Under the third heading, the day was to be observed with a becoming festivity. It was observed that the phrase, "Eat the fat and drink the sweet," was used among the Hebrews, to signify eating and drinking of the best. As when we humbled ourselves before the Lord we fasted, that the affliction upon our bodies might represent the affliction of our hearts, an opposite conduct should characterize a time of thankful gladness. It was an instinct of our natures to call for a feast on any occasion of domestic or social joy; and, when duly moderated, it had the sanction of Holy Writ. When the prodigal son returned the fatted calf was killed; and at the marriage festival in Canaan of Galilee, our Divine exemplar not only was there, but miraculously provided the means of prolonging the entertainment. It was a time for feasting, and the board crowded plentifully with the bountiful results of God's blessings upon our labors, was like a sacramental exhibition before the festive company of the gifts God had bestowed upon them. When they and theirs partook of them heartily, they remembered the various proofs they had received of the Lord's kindness. That should be the aim, as it was the ground, of holding a Thanksgiving festival day. Excess of any kind would be a sin, which, instead of piously remembering the Giver, abuses His gifts. Even a temperate indulgence, without a grateful appreciation of the Lord's long-suffering and abundant goodness, would be ungodliness. It was in accordance with such an idea that he addressed to them the words of the text: "This day is holy unto the Lord your God; sorrow not, nor weep: Go your way, eat the fat and drink the sweet."

Under the fourth and last head—that the day was to be observed with a generous charity—the duty was urged upon them of giving to the poor. It was the duty of the rich to give of their abundance to the poorer members of their families, and to the poor around them; it was the duty of the Church, especially at such a time, to have a care for the poor, for a hard Winter was coming upon them, and they would require food, and raiment, and coals, else there would be much of suffering. And, in conclusion, it was the duty of all to be kind and attentive to the stranger within our gates.

EMANCIPATION AT THE WEST INDIES.

REV. GEORGE B. CHEEVER, D. D.

CHURCH OF THE PURITANS.

The subject announced for the Thanksgiving discourse of Rev. Dr. Cheever was as follows:

"The gratitude due to God for the example of the peaceful and successful emancipation of the slaves in the West Indies; and the lessons of duty for ourselves in the present most solemn juncture of the nation."

A large congregation was in attendance. The introductory services included a fervent supplication for John Brown in prison; that he might be sustained and elevated, and prepared for the end of this "tragedy in every act;" and that his death might be the death of Slavery, and the lasting relief of the oppressed and down-trodden. The proceeds of the usual Thanksgiving collection, it was announced, would be devoted to the "Home for the Friendless."

The text of the sermon was contained in the 14th and 15th verses of the 94th Psalm:

"For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it."

The preacher rehearsed the old established arguments against Slavery. There is no national salvation but in righteousness and justice, and for nations, as well as individuals, there is a line beyond which repentance is impossible. A debt is due to those who, by distinguished example, have set a light in our ethics, like the north star, directing to duty in behalf of the enslaved, as a principle, not as an interest. The law of justice by which we abide admits all nations out of whom we can make political capital—all but the Africans, who are the subjects of a vaster system of cruelty and oppression than was ever inflicted upon any nation. They are hated in proportion to the injury inflicted upon them. No prejudice exists against them as *slaves?* only when they are freemen do we pronounce them a nuisance—as sharers of our rights and privileges we hate them with a hatred which is compounded of fear, fraud and ignorance. The Africans puzzle, perplex, terrify us. Like murderers, we endeavor to hide away the assassinated body, but the very stones and strewn leaves declare the crime. As profitable property, we like their race, degraded; their color, black. What shall we do with them? begins to be a perplexity like that of the hunter with a wolf by the ear; and still the voice of the Lord is heard crying, "Let my people go!" But we ask ourselves, can we let them go with safety?

The speaker here introduced the West Indian Emancipation. He pronounced it a grand triumph of humanity over brutality—principle over policy—Freedom over Slavery; a thing of joy forever. It was the act—not for itself, but for others—of a strong, proud, conquering nation. England, at the same time the most commercial and the most aristocratic of countries, examined her policy in the sight of God, and let the oppressed go free simply because God commands it, at a cost greater than was ever devoted by any nation to a similar object. The West Indian Emancipation was a national act of self-denying humanity—an act that might almost cancel a thousand years of European cruelty and wrong. This act it is our duty carefully and solemnly to ponder—an act not of expediency but of principle—the denial of any right on the part of the whites to hold any race in Slavery—the undoing of wrong, because it was wrong—the grandest national victory of right against wrong the world has ever seen. As an act of political expediency, it was perfectly successful. The West Indies are now worth more than they could ever have been under Slavery. The security of future prosperity attained is greater than ten thousand navies and ten thousand citadels. If the West Indies had been sunk to the bottom of the sea, the benefit of the great effort would have remained.

This is the lesson—if the people had confined themselves to statistics about sugar-canes and molasses hogsheads, the Emancipation would never have been effected. It was lightning from heaven and not blacksmith's fire from earth that melted the chains. No prophets of liberty ever set a people free.

The outbreak at Harper's Ferry calls us to renewed considerations of duty. What, firstly, are our instruments of aggression and conquest against the wrongs, and secondly, what are the best methods of using them. The instruments are the Word of God and the laws of the country, rightly interpreted. There should be the fairest and fullest discussion of the great subject; there should be public mass meetings, like mighty crucibles, into which theories and candidates should be thrown and tried. In the "irrepressible conflict" the church and ministers must lead not follow the politicians, and not see how much may be said and done against Slavery without injuring their platform. The people of God could not go with any party which should set up a pledge not to try to break down the pernicious system. The mission of Christians is to break up Slavery. The spirit of the Constitution must be pressed against every letter of the Slavery creed.

Dr Cheever compared the suit now pending between the City and State of New York, relative to water-lots, to the attitude the Slavery question has assumed. The mainland of Satan protrudes beyond low-water mark. "Service due" is the lowest water mark. Beyond this the minions of the Slave Oligarchy have had the water-lots filled in by paid scavengers and the mainland of despotism destroys and governs the channel.

The providence of God, said the speaker, upsets all man's calculations. When the slave villainy had culminated—when it had come to be generally admitted, and even set forth by the party in which alone was left a spark of truth and decency, that it was only right to prevent the extension of Slavery—then God shot John Brown out of the cannon of Providence right into the heart of the system. The discussion thus begins—and there shall be no stopping it. John Brown was to the Virginians an apparition like Moses to Pharaoh and the Egyptians. In vain had the fruits of the late revival been awaited among the slaves. There seemed only a more deadly silence in the South—deeper oppression—churches and ministers refusing to speak out—free colored population thrust into bondage. But the volcanoes of wrath—the sleeping earthquakes—are here. Mute nature now gives signs of the awful tempest that is to come.

The nation that enslaves is a pirate. Virginia, by God's own logic, is a corporate pirate. She is occupied in men-stealing incessantly. Her laws are outlawed and of no force. As justly might Commodore Decatur have been hung in Algiers as John Brown in Virginia. This event must open the subject—it must be ripped up to the bottom. If the Government can do nothing, the sooner it is abolished the better. Better that 300,000 slaveholders should be destroyed, than that 4,000,000 slaves, with their descendants, should be perpetuated in bondage. John Brown is really the slaveholder's best friend. Any church that sanctions Slavery is a preserve of fatted game for Satan. John Brown, there in ancient Egypt, was like Cromwell risen, and shaking the gory head of the tyrant in the faces of his followers. John Brown was the handwriting on the wall, and the knees of the whole South smote together. Whoever reads the old man's grand, solemn, and thrilling letters, and observes his modest, Christian deportment, cannot doubt that God is with him.

The preacher here made a statement which, he said, would create great consternation "in certain quarters," to wit: that in the light of these sunlike, sacred revelations, not in the lurid glare of expediency, John Brown was the crystallization of ideas into action which would be the action of all men if the enslaved were *white*—if the nation were stolen out of one of our own States. John Brown's movement would not be called treason, but justice, if our own friends and relatives had been kidnapped. We would all take arms to assist in their rescue. Was there a father or brother who dared deny that he would take arms in such a cause? If you or I have the power to toss a powder-horn or an explosive biscuit into the region, to start a revolt that would break up and destroy the whole system, would it not be wholly right to toss it? Would not his people call him the most infamous and abandoned of all hypocrites if he should refuse to offer up a prayer which would certainly abolish Slavery? And yet a Christian minister had declared that, were it in his power, he would not dare to make such a petition. An Episcopal minister had remarked to Dr. Cheever, to his great gratification, that many sacrifices of this kind might be necessary—that God would send men, whom he would especially train, to the desperate sacrifice. The burden of the hallelujah is heard: "Go thou and do likewise.' There are 5,000,000 of slaves to set free—God will provide the means.

The only condition upon which a Christian man can safely stay in this country is the extinguishment of Slavery. That had been said before by his worthy friend and brother, whose journal had so long opposed the great evil—and may it long continue so to do! Brooding over the horrors of Slavery, it had been no wonder if John Brown had become insane—which he had not; he is in his calm senses. It is an iniquity so exquisite and atrocious that it is a wonder that a shaft from Heaven does not descend and strike it.

The conscience of the country is being drugged. Atrocities are now almost daily settled upon us as precedents that would have at an earlier date appalled the country. The Government is consolidating into a despotism. Precedents, set by wicked Judges, are permitted to stand as laws. The States must stand up for their rights and defend them to the extreme; every facility must be afforded the fugitive; a Personal Liberty Bill is wanted, and must be had.

Unless there is a party that will strike for the right, freedom will never be established in this country. Before a conservative party gets into power the blow must be struck, or else five millions of slaves will arise in their might when it will be no more possible for a terrified Church to stay their progress than for an army of consecrated saints to stay a cataract. John Brown has received a commission from God. He has been deliberately sent upon this mission by God, because the Church has neglected its duty. If the Church, forty years ago, had made a determined onslaught upon Slavery, it would have been conquered.

The delivery of Dr. Cheever's sermon occupied about an hour and a quarter.

THE DUTY OF THANKSGIVING.

REV. JOEL PARKER, D. D.

FOURTH-AVENUE PRESBYTERIAN CHURCH.

"Jesus rejoiced in spirit, and said I thank thee."—Luke x. 21.

Rejoicing is inseparable from thanksgiving. Jesus rejoiced in spirit, and said, I thank thee. We are called upon to perform the same blessed offices—called to it by the chief magistrate of our Commonwealth—called to it by the example of our gracious Redeemer. God grant that we may feel ourselves called to it by the promptings of grateful hearts.

A common virtue is rendered illustrious by its exemplification in an illustrious person. Thanksgiving, when seen in the humblest individual, is not different in its nature from what it is when seen in the Son of God. It is the same kind of virtue in an angel, in a King on his throne, in a peasant, in a little child. It is a beautiful gem. In one it may be large, in another small. In a sinful mortal it is not large—it is not many-sided, nor highly polished, nor richly set. In Christ it is a magnificent diamond, set in the purest gold, and flashing with ten thousand brilliant facets. When we have contemplated it as existing in such degree and with such surroundings, we may well desire to be adorned with a large measure of the same virtue.

We shall be impressed with the value of thanksgiving if we will contemplate it in its *intrinsic beauty*, in its *usefulness*, in its *ennobling influence* upon one who exercises it, and then dwell upon the incitements to its development and culture, as furnished in the works of creation, providence and grace.

There is an intrinsic beauty in every truly virtuous action. When we look upon our Saviour contemplating that system of instruction, which, by its simplicity, secured the two-fold object of making the blessings of his revelation level to the capacity of the common people, and of leaving the proud to bring upon themselves a just punishment by slighting the gospel for that very simplicity that ought to have commended it, we cannot but perceive a remarkable intrinsic beauty in the uttered thankfulness of his Son.

The idea was further illustrated by the conduct of the leper, who, out of a company of ten, returned to give thanks to God; and the beautiful behavior of the woman that was a sinner, whose gratitude, by kneeling at the foot of the couch where her Saviour was reclining at table and washing his feet with her tears; and the loveliness of a little child, when a quick sensibility to the claims of kindness drew from its lips unfeigned thanks.

2. Who can estimate the usefulness of thanksgiving?

It diffuses general joy. It gratifies the benefactor and incites others to imitate his generosity. His acts again spread the good influence, and so by a perpetual reciprocity and interaction the whole community is served.

3. Thanksgiving has an ennobling influence upon those that exercise it.

This part of the discussion was illustrated by adverting to the elevating influence of a habit of expressing thanks as witnessed in the behavior of well-bred children about the paternal board, when they all serve themselves last and express their gratitude for the smallest acts of kindness; and by presenting a picture of the King of Israel exchanging the sceptre for the pen, and recording one of his songs of thanksgiving, which exalted him into a communion with seraphs.

4. He considered the incitements to a right performance of the duty. In doing so he proposed to follow item by item the grounds for thanksgiving named in the proclamation of the Governor, which he pronounced a beautiful and appropriate document, regretting only a necessity for supplementing it with some allusions to Christ and the distinctive institutions and blessings of His religion.

Upon this he expanded and dwelt.

1. The harvest and the abundant reward of the labors of the husbandman.

2. The prosperity of our commerce and manufactures, and recovery from the late revulsions in business.

3. Our being spared an apprehended pestilence And—

4. Our freedom from foreign wars, with which other nations have been afflicted, and our domestic peace.

After discussing other points, some statements were made and some reproofs were administered to persons and parties on both sides, in relation to slavery and John Brown; and the discourse was concluded with allusion to the matters of the congregation, and a very complimentary notice of the organist, Mr. Dressler, for his beautiful Thanksgiving Anthem, dedicated to the Pastor, and thanks to various parties in the congregation, and to all for their sympathy with himself and family in their recent bereavement. We give the whole paragraph on

THE VIRGINIA OUTBREAK.

While we have been permitted to pursue our career of peace and prosperity amid the comforts and pleasures of our own fire-sides, I think the pulpit ought not to ignore entirely a late developement disturbing the peace of a sister State. The event itself is not so very momentous as hot partisans on either side would make it. And yet there is in it an indication that ought to minister instruction and reproof. You will bear me witness that I have not associated this pulpit with political discussions; and yet I have plainly asserted the right of ministers to speak upon political questions, or any other topics, if they will only speak in such a way as will subserve the Master's cause, and the best interests of the community.

Slavery is, on all hands, confessed to be a vexed question. That it is a great evil no disinterested and good man can deny. That it is difficult to deal with, or to handle wisely, is equally evident. Those ministers that have discussed it in a way to augment the exacerbation and excitement of human passions, we must charitably hope have been actuated by good motives, however ill-advised the course they have pursued. The much-speaking of some, however, has rendered it difficult for some others to speak at all; and I confess I have felt myself in the condition of Archbishop Leighton, who, when reproached by certain parties for not entering into the agitating questions of the day—in their peculiar language, for "not preaching up the times," replied, "When so many preach up the *times*, one poor sinner, I should think, might be permitted to preach up *eternity*." But to return to the outbreak in Virginia. I humbly conceive it has really nothing to do with our relations to the South, or with their relations to their own institution.

The conflict existing between the North and the South was the occasion of leading men of unbalanced mind to fancy they were doing God service in attempting, by force of arms, to deliver slaves from their bondage. That these poor misguided men are entitled to sympathy and the prayers of Christians, is manifest from the obvious fact that they had no base selfish end to attain, but were actuated by a mistaken philanthropy. It is equally plain, I think, that while there are palliations of their wrong in the court of conscience, and at the bar of God, that take them out of the category of common murderers, they have nevertheless so violated those human laws which are indispensable to preserve States from anarchy, as to render themselves justly liable to the penalty of death. I have made these statements as the least that could be said to prepare the way for uttering some reproofs which it seems to me ought to proceed from the pulpit, touching the conduct of some influenced by opposite views in the premises.

The attempt on the part of some Southern men to visit the blame of this invasion of their territory and rights upon all Northern men, or all Northern Anti-Slavery men even, is highly censurable, and little less liable to engender hostile sentiments between the North and the South than the outbreak itself.

The manner of the discussion among our Anti-Slavery men has, doubtless, had something to do with generating the sentiments of those invaders, but there are thousands of very warm and decided Anti-Slavery men that have no sympathy with such movements, and ask nothing more than the obvious right of petition to the General Government on matters touching its power and province respecting Slavery, and the equally undoubted right of opposing, by fair argument and their suffrages, the further extension of an institution which, besides every oppressive influence that it exercises over our brother men in bondage, tends also to disturb evermore our national tranquillity. It is not simply wrong, it is atrocious to try to involve us all in the crime which we abhor, while we retain our respect for the rights of the Old Dominion, as an equal member with ourselves of our noble Confederacy. Perhaps it is scarcely worth while to notice the intemperate threats uttered against some of our citizens because they have spoken freely, or, if you please, wickedly, about the South, as if such mere talk, in those whose chief infirmity after all is only a vain desire to be accounted bold and eloquent, were *prima facie* evidence of murder and treason.

On the other hand, our own people are not altogether free from censure. Our ecclesiastical action in all the principal religious denominations, except the Old School Presbyterian and Episcopal Churches, have snapped the ties that bound the North and South in bonds of holy brotherhood. But let that pass; it has no immediate and direct connection with the present unfortunate affair in Virginia.

But, perhaps there has been nothing more censurable in the intemperate language of the State that is smarting under the present wrong, than the language uttered from some of our pulpits, and from some portion of the public Press.

The calling of the unfortunate leader of that expedition a noble and philanthropic man, as if his example ought to be made a model for imitation, and the comparing him to the Father of his Country, differing from him only in the want of success, indicates such a disregard for law and order that it can scarcely be censured with too much severity.

The course of Christian duty is exceedingly obvious in relation to this whole matter. The condemned men are to be prayed for. They are not to be thought of and spoken of in a manner that shall needlessly aggravate the distress of suffering, bereaved and dishonored families. On the other hand, there ought to be no taunting and insulting reproaches for the tardiness with which a scattered population put down an outbreak that took them by surprise at midnight, and which seizes first of all the public armory. Such an occasion does not call for the caustic remarks that tend to further exacerbation, but demands rather wisdom and prayer for all parties so subject to infirmity.

I hope I have not said too much on this topic. I could not say less without great danger of being misunderstood.

THE PILGRIMS AS AN EXEMPLAR.

REV. S. D. BURCHARD, D. D.,

MARKET-STREET (R. D.) CHURCH.

Rev. Dr. Burchard yesterday occupied the pulpit of the Market-street Reformed Dutch Church. His text was:

"And he led them forth by the right way, that they might go to a city of habitation."—Psalm cvii., 7.

The subject derived by the reverend gentleman from this passage, was the mission of the Pilgrims, which he contemplated in its *physical*, *educational*, and *religious* aspects. Under the first head, Dr. Burchard contrasted the country as it now is, with its condition as it was when the *Mayflower* furled her sails in Plymouth Harbor, and the Pilgrims first stepped upon Plymouth Rock. The Pilgrims were designed, in the plan of Providence, to be the educators of succeeding generations, and accordingly were themselves educated and trained for this purpose, not indeed in polytechnic schools, nor in luxurious and classic halls, but by the severe exercise of suffering and trial. They were men of forethought, who saw clearly that their hopes could never be realized without a wide-spread intelligence among the people. As soon, therefore, as they had reared a rude shelter over their heads and built an altar to God, they laid the foundation for the Common School. They had installed the Bible first of all in their affections, then in their households, and now in the education of their children. The Bible was the basis of all their hopes, and must be therefore the text book of all their instructions. A new State was no sooner formed than the Church and the School were planted as indispensable and inseparable. The population increased no faster than the means of general instruction were multipled. They designed that the people should grow in knowledge as well as in grace, and that the facilities for this should be furnished and sustained at the public expense. They recognized a community of interests, and aimed at the universal good; and they determined that the blessings of education, like the rain and sunshine of Providence, should descend alike upon the evil and the good. For the first time in the history of the world, the principle was suggested and adopted that the education of youth was the duty of the Commonwealth, the expense of which was to be defrayed by a tax upon property. Education was justly regarded as the right of all, and not the privilege of the few. In knowledge was recognized an element of safety and strength, in which all were interested, and for which all were in equity bound to pay. The Common Schools of New-England are the grand corner-stone of our American fabric. The speaker gave some illustrations of the utility of Common Schools. He alluded to Franklin, once a Boston schoolboy, receiving not an hour's instruction except in the public institutions of his native town; afterwards the sage, the patriot, the philosopher, standing before princes, mastering the subtleties of science, devoting himself to the cause of his country, and at last coming down to his grave full of years and of honors, while upon his tomb-stone was inscribed by a foreign hand that magnificent epitaph,—

"*Eripuit cœlo fulmen, sceptrinque tyrannis.*"

Allusion was made to John Adams, the son of a New-England farmer, trudging to school with his satchel upon his arm, and inuring himself to hard toil and study during the days of his minority, and in after years standing in the halls of the Continental Congress, the Ajax of his country.

The Common Schools, which are now, like the blessed sunlight, spreading their beneficent influence over the entire land, open and free to all, the preacher traced to the Pilgrims. If we are too young for a standard national literature equal to that of England and Germany, or universities to compare with Oxford and Cambridge, our authors are honored, and their works are sought and republished in the Old World; and no one will presume now to ask in a tone of sarcasm, "Who ever reads an American book?" If we have as yet no galleries of art equal to those of Italy, and no poetry or music like that which once floated over the Adriatic or breathed among the Islands of the Ægean—still, for wide-spread intelligence, for practical utility, for all that constitutes a nation's wealth, power or influence, we occupy no unenviable position. Circumstances have thus far tended to make us practical rather than poetic—earnest rather than esthetic in our life and literature. Already, however, our country has produced a few names which were not born to die.

Under the third head of his discourse, Dr. Burchard concluded a discussion of the political institutions of the country, for the germ of which we are indebted to the Pilgrims, by alluding to the strong affection, the unconquerable devotion which the people cherish toward their system of government. A remarkable proof of this is furnished in the fact that while continental Europe has been overwhelmed for years past by the agitated waves of revolution, and while it has required the strength of its disciplined soldiery to suppress the tumults of the people, not a revolutionary voice has been raised among us and our millions. Saxon and Celt, natives and those gathered from every land, would unite to execrate the wretch who should seriously attempt the subversion of our political fabric. The march of our magnificent progress, the power and play of our political machinery, the majesty wherewith man as man walks this broad continent, and the radiant flash to the ends of the earth of the stars that blazon on our banners, indicate the grandeur of our mission and the still increasing glory of our destiny. While we thus confidently anticipate the stability and perpetuity of the Republican edifice, let us remember that its grand corner-stone was hewn out of the old Plymouth quarry, and if it stand, and we believe it will, amid the storms and floods that beat upon it, it will stand because founded upon a rock.

In the fourth place, Dr. Burchard said that our boards of foreign and domestic missions, our model institutions, our most simple forms of Church organization, had their origin on the very soil first trod by the Pilgrim Fathers. From them we have inherited a religion the freest, the purest, the most aggressive in the world. It has become the religion of the entire country, recognized in its laws, its constitution, its courts of justice—a religion not Jewish, nor papal, but Christian; monopolized by no sect or creed, yet blessing all, and offering to all its hopes and its salvation. Thus we see, in our day, without any departure from the essential principles of our fathers, a more enlarged and comprehensive Christian philanthropy. It seems to be the American destiny—the mission which God has entrusted especially to us—to show that all sects and denominations professing reverence for the author of our being and belief in his blessed revelation may be safely tolerated without prejudice either to our religion or to our liberties. Occupying such a vantage ground, having such educational privileges, such institutions, and such a religion, what is our mission to the world? "Freely we have received, let us freely give." From our high tower should be streaming abroad these mighty and manifold influences which shall destroy despotism and establish and vindicate the brotherhood of the race. For this was America born and baptized with God's own baptism, that in the embodiment of a vast moral power, and the movement of a tremendous moral machinery, she should solve the great problem of a world's freedom, and work out the glorious accomplishment of an emancipated race. Not till the shouts of earth's happy and free millions shall ascend to heaven will the mission of the Pilgrims be fully accomplished. They, under God, were the architects of a most glorious structure. They laid its foundations in the physical, the basis of practical utility. Above this rose in Egyptian proportions, broad, massive and firm, the educational element, with its columns and pillars of Ionic grace, imparting at once beauty and solidity to the structure. These were surmounted by architraves and entablatures, chiseled in Corinthian splendor, spanned by arches, at once magnificent and strong, symbolizing and expressing their idea of a perfect State; and yet above these, crowning and finishing the whole was a massive dome, as of pearl, radiant with gold and gems, a beautiful emblem of that christianity, that pure religion, which, at the same time, completes and adorns the work. Its pinnacle kissed by the light of heaven, and catching the incoming glory of the millenium that tinges the hills afar, anticipating the earthly heaven whose glory hasteneth on. The Pilgrim Mission was laid in strength, and ascends in beauty, modest, but magnificent, simple, but strong. Let us, like the votaries that from every corner of the world cast wreaths of roses at the column of Napoleon in the Place Vendome, at Paris, cast the garlands of our praises at its feet, and pay our homage to the Pilgrim's memory.

THE PERILS OF OUR CITY.

REV. ASA D. SMITH, D. D.

FOURTEENTH-STREET PRESBYTERIAN CHURCH.

Rev. Asa D. Smith, D. D., pastor of the Fourteenth-street Presbyterian Church, preached from Jeremiah, xxix. 7:

"And seek the peace of the City whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

These words were part of a letter addressed by Jeremiah to the sorrowing and discontented captives at Babylon. Deluded by false predictions of a speedy return to their native land, they had grown indifferent to the objects and interests about them. The prophet counsels them against this; and urges them to seek, rather, by prayer and all suitable effort, the peace of the city. Much more is this duty binding upon us, not captives, but dwellers by choice in this great Christian metropolis. As we can wisely seek the welfare of a community only as we understand the evils that menace it, the speaker proposed as the theme of his discourse: "The perils of our City."

The first danger named was: *Our Prosperity.* As human nature is, there is always danger to communities as well as individuals, in great prosperity. It gives an enervating respite to the passive virtues; it quickens all the tendencies to self-indulgence; it weakens restraint, and intensifies temptation. In the end it may have a suicidal effect. That is one of the most philosophical chapters of DeTocqueville's *Democracy in America*, and one very naturally suggested by what he saw among us, which affirms "that excessive care of worldly welfare may impair that welfare." That undue absorption in business to which success leads, may not only interfere with higher matters, but so destroy the proper balance of the mind as to unfit it even for the secular sphere. "They who always labor," says Mr. Burke, "can have no true judgment." Reference was made to the downfall of various ancient cities, particularly of Rome, through the corrupting influence of prosperity; and various safeguards against like perils here were suggested.

The second peril alluded to was the large proportion of our foreign population. When God had winnowed three kingdoms for the precious seed wherewith to sow this New World, it did seem a pity, to human apprehension, that it should not have had free opportunity for growth and development; that it should so soon have had to contend with noisome tares. Various corrupting admixtures were mentioned; in the early advent of selfish adventurers; in connection with the Revolution; more recently, in the great Teutonic irruption, and the almost miraculous Irish exodus. Not that only evil came thus—there was much of good. Yet in the character of not a little of this emigration, lies one of our chief dangers. This is especially apparent in connection with the right of suffrage, and the influence of demagogues.

Dr. Smith counseled, as a defence, not an unkind, inhospitable spirit, but all Christian fidelity, a steady adherence to the spirit of our own institutions, and a persistent effort to *Americanize* those who come to dwell among us.

In the third place, the desecration of the Sabbath is to be feared. The importance of the Sabbath was dwelt on, and the various forms in which it is violated, as the gathering in billiard-rooms, and gardens, and theatres, and dancing-halls. Sunday excursions were also spoken of and condemned, and a hint given about the ill uses that may be made of the Central Park. The funereal pageant of the last Sabbath was adverted to, as an unparalleled outrage, and gratification was expressed that it proved a failure. A tribute of commendation was paid to the discreet, patient, persevering and effective labors of the Sabbath Committee.

The degradation of the Magistracy is another of the perils which threaten us. I touch on this topic, said the speaker, not because I have any pleasure in speaking evil of the rulers of the people; I would render them all due honor. Nor do I intend personalities of any sort, or representations of a partizan character. The subject is one of such vast moment, and it is so urged upon us, withal, by a multitude of well-known facts, that in such a discussion as we are now engaged, it cannot well be omitted. It has been felicitously said,—

> "Genuine government
> Is but the expression of a nation, good,
> Or less good—even as all society,
> However unequal, monstrous, crazed and cursed
> Is but the expression of men's single lives,
> The loud sum of the silent units."

Nor is it merely an outgrowth or manifestation. It has a mighty reaction. It returns to bless or curse the life it springs from. It is not simply an economical agency—it teaches, it moulds. It has a far wider range than the round of mere technicalities and formalities; in its ultimate bearing it soars far above the material sphere. As law is its central idea, justice underlying that, it is a great moral power. It represents, in some sense, the public conscience. If conducted in its true spirit, as opposed to all iniquity, and favorable to all righteousness, its influence on the people is purifying and elevating. If ill administered, in a selfish, partial, dishonest, peculating, ambitious way, it is of a demoralizing tendency. The spectacle of vice in power and honor cannot but encourage vice; it takes in part the stigma from it. Such, to a painful extent, has been the fact in this City. The very name of our City Government—the recognized embodiment and expression of the popular life and the popular will has become a byword and a reproach in all parts of the land. From the caustic numbers of Juvenal and Persius and Horace the historian gleans not a little information in regard to the interior life of ancient Rome. In a recent poem of a keen American satirist, I read this fanciful allusion to an old College friend:

> "And sadder still, the brilliant Hays,
> Once honest, manly and ambitious,
> Has taken latterly to ways
> Extremely profligate and vicious;
> By slow degrees—I can't tell how—
> He's reached, at last, the very groundsel,
> And in New-York he figures now,
> A member of the Common Council!"

Making all due allowance for the poet's license, what must be the state of things—how reproachful to our City—when a passage of this sort is taken, by common consent, as one of his most truthful strokes; when it is quoted and admired, not for its wit simply, but for its almost literal fidelity to fact? One of the most effective remedies for this evil, is fidelity in exercising the elective franchise. It is hardly, in my judgment, said the preacher, a greater deficiency for a Christian man to be absent from his closet on an election day, than to be absent from the ballot-box. He has a solemn trust to execute there, and he may not shrink from it. Let him so vote, that if, after all, the wicked bear rule, and so the people mourn, he shall be clear of all guilt in the matter.

In the fifth place, the corruption of the young was next spoken of, as it stands connected with the evils already adverted to, and with divers other causes; and various efforts for their good, especially for the good of young men, were earnestly urged.

As the sixth and last point, the comparative inertness of the Church was named. While due allowance was made for what we are now doing, there is still, it was insisted, great deficiency. The City is to be saved, if at all, mainly by Church power; and all who desire its welfare should plan and labor accordingly.

THE DUTIES OF CITIZENSHIP.

REV. RICHARD STORRS, D. D.

CHURCH OF THE PILGRIMS, BROOKLYN.

Rev. Dr. Storrs delivered a sermon in the Pilgrim's Church, Brooklyn, yesterday morning. After reading the Governor's Proclamation, appropriate to the occasion, the Rev. gentleman took his text from Acts 21: 39:

"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people."

We have in the chapter preceding the verse from which I have taken my text, a history of the events immediately preceding the declaration there contained. The Jews who had known Paul before his conversion, were filled with rage on hearing him advocating the cause of Jesus and the holy doctrines which he preached, and in their frenzy they seized him and dragged him out of the temple in which he was preaching, exclaiming that he had polluted it, and shut the doors. But the Roman captain of the city, hearing the tumult, came and took Paul away from the people and conveyed him to the castle, still followed by the crowd, who were eager for his blood, even to threaten to take him from the hands of the soldiers. Paul, fearing that the violence of the people might lead to a collision between them and the soldiers, said to the captain, "May I speak unto thee?" The captain answered, "Canst thou speak Greek? art thou not an Egyptian?" But Paul answered, "I am a citizen of Tarsus—a city of Cilicia—no mean city." It was not in a spirit of vainglory or boasting pride that Paul made this declaration—it was a true one. The city of Tarsus, situated in the most fertile portion of Cilicia, enjoyed all the advantages of the civilization of that period. It was the chosen seat of learning, and the home of the arts and sciences. Its commerce extended through all the various countries by which it was surrounded. Its climate was healthful, and its situation eminently beautiful, between two mountains—the appearance of which an eminent writer has compared to the wings of a bird. It was also a free city of the Roman Empire, and its people were proud of the wealth and advantages it possessed. It was here that Antony came after the disastrous battle of Phillipi, and it was here also that Cleopatra came to meet him;—a meeting which Shakespeare has immortalized by his beautiful description. Well then might Paul say, "I am a citizen of no mean city." And we too may say, as Paul said, that we are citizens of no mean city. I will speak to you of the city in which we live,—a city which has the glory and honor of being a free American city; a city in which, in common with the rest of our brethren, we enjoy the blessings of Republican institutions. We have a city in which a Protestant Christianity is the marked feature, and which, when compared with many others, has many marked advantages. The reverend gentleman, in a happy and forcible manner, proceeded to show the relative position which Brooklyn maintained to the other principal cities of the world; showing where they resembled each other, and in what the difference consisted between them, and enumerated the many advantages which we possessed over all of them, and then went on to speak of the population of Brooklyn, of which he said the greatest portion were from the Eastern States. We have foreigners, too, amongst us, and it is well for them and us that it is so; but while this gives a cosmopolitan character to our society, the great number of our churches, the excellency of our public schools, and the large number of lectures which are annually delivered before the different associations, show the preponderance of the American element in our population. When we look at all these advantages which we possess, we cannot doubt but that in the years to come we shall have a population which, while cosmopolitan in its character, will always be ruled by true American principles, and in which a Protestant christianity will diffuse its blessings for all. All the elements of greatness are here, but the frame-work has yet to come together. We can say, then, truly, that we are citizens of no mean city. We should then take a just view of the duties which our possession of these advantages imposes upon us. We should do all in our power to advance the light of the Gospel, not only in the heart of the city, but also in the outskirts. To further the progress of a Christianity harmonious with all that is moral, pure and beautiful; this will bind us together in a moral, social compact, and nothing else will. It will be the means of generating a wise and powerful public sentiment. We must give to the Gospel such a support as it never had before. We must spread its truths abroad until they reach the hearts of all who are in ignorance of them. We must labor until there shall be no one who can say he has not heard of Jesus Christ. This is the necessity, the condition of our future progress, invisible like the air we breathe it will give vitality and force to our future progress. If we are professing Christians, let us prosecute this, our most necessary and glorious aim. Let us contribute double as much as we have ever contributed towards this end, on which will depend our future greatness and glory. Another necessity of our progress is an addition to the number and usefulness of our public institutions. We have now in process of erection a building which will contribute much to our advancement, and though at times it may be devoted to objects to which I cannot lend my countenance, yet by means of concerts and lectures, which will be given in it, will be a great means of helping our social progress. We want public libraries, museums of art and science free to the public. Such institutions as these are the bone of our social system. The railways are the muscle. Without such institutions our progress will be slow. We should send to our councils men who will support the establishment of these institutions and no other. It is our duty to use our vote for this purpose. Many of us never vote. It is a shame for us to go to business without performing this duty; by neglecting it we cheat posterity, and retard the bright future which is coming toward us. As a Christian minister, I hold it my duty to vote always. Let us then thank God for having placed us in a situation combining so many advantages. Let us as Christian men be equal to the work which God has placed before us—the making of the people which he has sent to us, fit possessors of the freedom which we enjoy, to the end that those who will come after us may be able to say: "I, also, am a citizen of no mean city." If we perform these duties, then shall we look back with joy, even from out the gates of Heaven.

THE GOSPEL AS A PEACEMAKER.

REV. SAMUEL OSGOOD.

CHURCH OF THE MESSIAH.

Rev. Dr. Osgood preached at the Church of the Messiah (Unitarian) from the text: Matthew V. 9.:—"Blessed are the peacemakers, for they shall be called the children of God." Man (said the preacher) is the most quarrelsome creature on the face of the earth. The lower orders of the creation are sometimes at war with each other; man always, in some way, with everybody. He is continually inventing new implements of warfare, and when he tires of using them, with tongue and pen he fights his battles over again. What man calls peace is often but another form of war: he quarrels so much because he comes into contact with so many things; forgetting the lesson of experience which teaches that the races that quarrel most with each other, are those which may and ought to do each other the most good. The preacher, announcing his subject to be "the Gospel as harmonizing the Antagonisms of our Human Life," discussed, first, the relations of man to nature. In regarding the material constitution of society, we are met by the active strife between those who have, and those who have not,—in other words,—the strife between rich and poor. The merely financial law of business, although that is to be respected, should be more governed by the moral law; men should ask, not so much for the most lucrative as for the most useful method of employing capital. A filial stewardship the true Christian economy teaches—the necessity of harmonizing labor and capital. This stewardship continues in frugality; for no man is rich enough to afford to waste, and no man is poor enough not to save something. There are the prodigal rich, who want more than they have, and plunge into desperate adventure; and there are prodigal poor, whose wastefulness or intemperance makes them the ready victims of any adventurer or fillibuster who hopes himself to escape the peril of the enterprise. Frugality, however, sometimes teaches its lesson so well as to fall into covetousness, and while the preacher censured this vice, he inculcated the lesson of the love of the beautiful—for it is in the craving for the beautiful that true culture begins. The wealth which is expended in the ministry of the beautiful enriches not only him who gives, but the poor who are employed by this judicious use of capital. Our own Central Park was instanced as an illustration. That Park has fed the hungry and clothed the naked, month after month, and it enriches us, and will enrich those who come after us. The second point considered was the relations of man in the social sphere. Sometimes, the rich is superior to his neighbor, but not always. Generally, in society, or civilization, superiority implies some real or fancied worth. It is mental and moral power that gives superiority, and the question which stirs the blood of communities is the same which the disciples asked, and which Christ answered by placing a little child among them—Who shall be the greatest? or, in other words, Who shall be master? And there is another question—Who shall be my servant? The preacher argued that the question, Who shall be master? is forced upon man by his notorious disposition to follow the strongest leader; traced the workings of this sentiment in different classes; alluded to the threatening aspect of the relations of France and England, the leaders of civilization, and uttered a fervent ejaculation that peace might be preserved between those nations. In treating of the relations of servants, he classified this class into three divisions—disfranchised subjects, serfs and slaves; and spoke with admiration of the emancipation movement instituted by the Emperor of Russia. Passing to a consideration of the position of the so-called dangerous classes, he deprecated the idea of spreading the rule of individual will, whether mobocracy or despotism, for both are tyranny. The true law makes both master and servant the servants of God, and, in different spheres, true to his service. After arguing this point at length, Dr. Osgood alluded to the recent attempt to produce a servile insurrection in Virginia, and visited the raid of John Brown with his unqualified condemnation. We give this part of the sermon in full:

I must condemn (said Dr. Osgood) the anarchist, the fillibuster and the insurrectionist, who try to kindle the flames of servile war, which not only expose the lives, but corrupt the morals of those concerned. I can speak only in terms of condemnation of the men who choose themselves to be judge, magistrate and general, and madly invade a neighboring State. I condemn them for many reasons; but especially because they actually sanction the tyranny that they pretend to assail, and put society back to the period of lawless individualism, when every man did that which was pleasing in his own eyes. They interfere with the great intellectual, moral and spiritual forces which, here and everywhere, are working out the better welfare of man by bringing the world under the rule of God, and associating, as mutual benefactors, classes otherwise hostile.

If am asked more particularly—and every New-England minister, of the genuine stamp, is expected and encouraged to speak his mind plainly, at least on Thanksgiving Day—what I think of the recent attempt to excite a servile insurrection in Virginia, I reply that I condemn it altogether, and that no sophism can be feebler than that which justifies the deed on account of worthy personal traits in the originator. The deed is lawless and murderous, and if, as the transcendental philosopher of Concord has said, the leader is an idealist, he carries the wholly false idea of that school of Individualism that makes civil order impossible by allowing every man to be his own judge and general, and trample all authority under foot. Mob-law is to be condemned utterly, whether in the ruffian who assails and half murders an unarmed Senator, or the gang of marauders, who, with pikes and rifles, try to excite insurrection in a State. John Brown seems to me to be the *Don Quixote* of a certain school of Radicalism, and to surpass his teachers in valor as much as they surpass him in discretion in keeping out of harm's way. It would be easier for our neighbors of the Old Dominion to treat him as a half-crazed adventurer, instead of raising him to the honor of heroism and martyrdom.

A personal application of the lesson inculcated in the text concluded the discourse.

THE NEED OF INDIVIDUAL PIETY.

REV. J. P. THOMPSON, D. D.,

BROADWAY TABERNACLE CHURCH.

The reverend gentleman preached from the text:

"Surely his salvation is nigh them that fear Him, that glory may dwell in our land."—Psalm lxxxv., v. 9.

When George Washington was about to retire from public life he expressed the opinion that the glory of our nation was not to be founded upon the patriotism of the people nor upon its agricultural and mineral resources; not upon its commercial prosperity nor upon its Constitution, but solely upon the intelligence and virtue of its citizens. After we had attained the age of fifty years in National life, Daniel Webster, standing by Bunker Hill Monument, said that no Government was respectable that was not just, and a Government could only be respected as it tolerated civil and religious liberty. Opinions of like character were also entertained by Thomas Jefferson. Such was the concurrent testimony from Mount Vernon, Marshland and Monticello; also, from Quincy, Ashland and the Hermitage; and this language we were bound to respect. Years, however, before this truth was uttered by these sages of our land, it was to have been found in the Bible in a more concise form, and with more clearness and authority. The true glory of this nation must lie in securing the favor of God. And what constitutes our glory? The seizure of a continent for the extension of slave territory? Can we boast that we have raised man to his true dignity as a citizen? A short time since a British statesman came here to study our system of voting by ballot to compare with the system prevailing in his own land. Is the comparison favorable to us when we see the polls in a great city seized by ruffians and citizens violently thrust from them? Is it a sign of prosperity that since the first census in 1790 the population of the nation has increased from three to thirty millions, and with it the slave population has also increased until we now hold in bondage a greater number than the entire population at the time we declared our independence. What mark of prosperity is our annual export of fifty thousand dollars of agricultural products, when in Virginia alone ten millions of dollars' worth of human beings are annually sold out of the State as though they were dumb cattle? Does this cover the land with glory? Do we boast because there are in this State church accommodations for a million, while at the same time ten thousand criminals are convicted each year? Is our public school system the American institution in which we especially glory, and which we invited England to copy, by which four millions receive instruction, to be made a boast of, when there are three millions whom to teach to read the Word of God is considered a national offence? Do we boast of freedom of speech and the liberty of unlicensed printing, when for the teachings like those of Washington and Jefferson clubs are used in the Senate House, and pistols in the streets? Is this the glory of our land? We boast of our many telegraphs and railroads, and say this country is the only one where such inventions have been made of benefit to the people. What glory is there in the fact that this is the only land which requires a subterranean railroad by which the panting slave may flee to the protection of the British flag. Our glory consists not in our commerce, while the American flag is made the chief protector of that nefarious traffic, which Webster, in 1850, asked us to pledge ourselves to all Christendom to stop. There is no glory in institutions of public freedom if we are known to the world chiefly by our national iniquity. If Washington could speak he would say that religion and morality are indispensable to the support of a popular Government. "Righteousness exalteth a nation, but sin is a reproach to any people." How mean and contemptible will we appear, as a nation, if from the sublime and heroic past, with its baptism of blood, we degenerate into a time-serving, trade-seeking, pleasure-hunting people. But while we have little cause for glory, we have much cause for gratitude. Our only hope as a nation lies in individual faithfulness to God—He who stands ready to bring salvation

[*Continued on Sixth Page.*]

The New-York Times.

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Amusements this Evening.

ACADEMY OF MUSIC—The Magic Flute.

WALLACK'S THEATRE—Wild Oats—Bathing.

LAURA KEENE'S THEATRE—The Wife's Secret—Norma.

DRAYTON'S PARLOR OPERAS—Nos. 718 and 720 Broadway—Nothing Venture, Nothing Have—Love's Labor Lost.

NEW BOWERY THEATRE—Fast Women—The Limerick Boy.

BARNUM'S MUSEUM—Afternoon: The Lost Son—John Jones—Evening: Eustache Baudin.

CHATHAM AMPHITHEATRE—Nixon & Aymar's Circus.

PALACE GARDEN—Van Amburgh & Co.'s Menagerie.

WOOD'S MINSTRELS—No. 444 Broadway—Ethiopian Entertainments.

NIBLO'S SALOON—George Christy's Minstrels.

CHURCH'S "HEART OF THE ANDES"—Studio Buildings, No. 15 Tenth-street, between Fifth and Sixth avenues.

STUYVESANT INSTITUTE, No. 659 Broadway—Abbott's Collection of Egyptian Antiquities.

ACADEMY OF DESIGN—Rossiter & Mignot's Painting "The Home of Washington after the War."

GOUPIL'S NEW GALLERY—Corner of Broadway and Ninth-st.—Two Paintings by Rosa Bonheur.

SCHAUS' GALLERY—No. 629 Broadway—Palmer's Statue, "The White Captive."

PICTURE GALLERY—Whitlock's, No. 366 Canal-street—Free admission.

DUSSELDORF GALLERY—Exhibition of Paintings.

HOPE CHAPEL—Waugh's Italia.

NEWS OF THE DAY.

The *Circassian*, from Galway, brings to St. John N. F., European news to the 12th inst. It is of interest. The Conference at Zurich had been brought to a close, the three treaties already announced having been formally signed. A reduction of 2,000,000 of francs is reported to have been made in the sum to be paid by France to Austria. With regard to the projected Congress, Sir G. C. Lewis, speaking for the English ministry at the Lord Mayor's banquet, stated that no proposition had been made to England on the subject, but when made, it would be met with a demand for Italian independence as a preliminary condition. The regency of Tuscany having been tendered to the Prince of Carignano, the King of Sardinia, and the Emperor of the French, through the *Moniteur*, had expressed their dissatisfaction with the project. The war between Spain and Morocco was likely to proceed, notwithstanding a momentary rumor of the willingness of the Moors to recede. A late dispatch describes them as preparing to attack Ceuta. Nothing of moment is reported from China. Mr. Ward, the American Minister, had gone to Japan, where also a large and menacing fleet of Russian men-of-war was concentrating.

Our correspondent at the Cape de Verde Islands supplies us with interesting information respecting the American squadron on the African coast. All of the vessels have in turn visited Porto Grande. Their perfect equipment and adaptation to the duty assigned them attracted universal praise. It is thought that, as the squadron was never so numerous and well prepared, so its efficiency will be demonstrated in the entire suppression of the slave traffic.

Our community, which it might be malicious to say, is willing enough to suspend business operations when each individual is sure that his fellow will not anticipate him in achieving a bargain, paid all observance to Thanksgiving Day. The stores, excepting those which are chronically open, closed their doors and put up their shutters; those of the people who find no other opportunity of enjoying themselves, breathed the cool, bracing air in the streets, while multitudes went to hear their favorite preachers descant on topics forbidden them at other seasons. In the morning the leading churches were open for public service. Of the sermons delivered, we reproduce in full in our present impression those bearing more particularly on subjects of current interest, while a large number of others are presented more curtly, though not with the omission of the more striking points.

The festival was not, of course, without its charitable aspects. The children at the Five Points House of Industry, and also at the Ladies' Home Mission School, were treated to their customary thanksgiving dinner yesterday. Donations of food and other articles supplied broad tables, at which over one thousand children, and the parents of many of them, were fed. About five hundred dollars in cash were received. The news-boys also had their dinner at the Lodging-house, enjoying it amazingly. At the Home of the Friendless there were fifteen hundred visitors during the day, and about four hundred dollars in money were left for the benefit of the institution. The exercises at both places were of an interesting character.

Rev. Dr. Potts deprecated the fierce sectional temper in which the great social questions of the day are discussed, at a time when the utmost moderation is called for. Nothing, he observed, but passion seems to be listened to, and the just, middle ground is the real ground of danger. The conservative spirit of the Gospel teaches men that great evils are not to be cured, either by letting them alone on the one hand, or by desperate treatment on the other. Dr. Potts would regard it as an enormous gain to the cause of humanity if the exciting question of the country could be swept out of the sphere of party politics, and left to the determination of wise and just men on both sides. He believed that the gallows would be a fitting retribution for the meditated violence of John Brown.

Rev. Dr. Adams, of the Madison Square Presbyterian Church, preached upon Cheerfulness. After showing the analogy between our annual festival and the Harvest Feast of the Jewish economy, he proceeded to define accurately the meaning of the term "Cheerfulness." He deemed it a quality superior to merriment, frivolity, wit or humor, for it implied a religious element. For those who assumed a severity of manners under pretense of religious anxiety, he had but little sympathy; and still less for that class of persons who can see nothing in our political system and national circumstances worthy of gratitude to Divine Providence. Dr. Adams closed with a brief statement of the means by which a cheerful disposition was to be acquired and maintained.

Treating of "American Patriotism," Rev. Dr. Hawks exalted the prerogative of American citizenship, and its correlative obligations, and expressed the conviction that there is not in Christendom a nation so much in need of Christianity, as a silent governmental element, as this. While America is especially designed by Providence to be a home for the exiled and outcast, and while immigrants should be cordially welcomed to our shores, no improper interference should be allowed from abroad with our institutions and privileges. The flippancy and vulgarity of a portion of the Press was censured, and a warning given of the dangers of a departure from wise neutrality in the conflicts of other nations. The sermon closed with a glowing prevision of the grandeur of the country.

Rev. Henry Ward Beecher treated of the import of this national tribute of thanks. The union of material and religious forces is, in his view, a striking attribute of the times, which furnish abundant occasion for thanksgiving. The mystery of human nature is now soon to be solved—the working of the age is to bring up a grand fundamental knowledge of man, both body and soul—there is a real and most encouraging growth, not alone of intelligence, but also of moral health among the common people. Mr. Beecher's view of the general state of affairs, present and prospective, was extremely cheerful, and his sermon free from political allusions.

"The True Glory of a Nation" was the theme of a discourse pronounced by the Rev. Dr. McClintock. The nation's true glory the speaker held to consist, not in its grandeur, wealth, power, material and brute forces, but in the moral and intellectual qualities of its individuals. Justice between man and man is the only ground of peace. Dr. McClintock censured the too common neglect of Christians to fulfill their duty to the City and State, and called the attention of his hearers to the present situation of New-York in relation to its Government for the next two years. The basis of a nation's true glory is religious, not merely ethical; supernatural, not natural. The guarantees of such glory are the nation's moral power and fear of God.

The appropriate topic of Rev. Dr. Chapin, was the supremacy of Providence in the affairs of the world, and the resulting obligation of prayer. Touching upon national sins, as the proper objects of penitence at this moment of thanksgiving, the orator pronounced the attempt at Harper's Ferry to be an offense deserving the heartiest repentance. At the same time he could not withhold his admiration of the heroism of John Brown, nor refrain from crying shame upon the man who spoke unkindly of him, who for his principles is so soon to stand upon the scaffold. In conclusion, Dr. Chapin reprobated Slavery in eloquent terms, looking for no event more anxiously than that improvement in the morals of politicians, which will bring effective influences to bear upon the cause of emancipation.

Rev. Dr. Bethune preached in the Twenty-first-street Reformed Dutch Church, his subject being "How to Keep a Thanksgiving Day." He selected for his text the 10th verse of the 8th chapter of Nehemiah, which is a command to the Israelites how to observe a certain festival, in spirit similar to our Thanksgiving. As it was "a holy day," he said it should be observed with divine worship; as the command was, "Neither be ye sorry, for the joy of the Lord is your strength," it should be observed with grateful joy; as the command was to "eat of the fat and drink of the sweet," it should be observed with becoming festivity; and as they were told to "send portions unto them for whom nothing is prepared," it should be observed with generous charity.

Rev. Dr. Cheever's discourse was in his familiar vein of uncompromising, intense hostility to Slavery. The emancipation by England of slaves in the West Indies was elaborately eulogized. The act was pronounced the greatest triumph of right over wrong that the world has ever seen, and special emphasis was laid upon its achievement by a nation at once the most commercial and the most aristocratic on the face of the earth. Dr. Cheever viewed it in the light of a direct and powerful lesson, remarking that prophets of liberty never set a people free. John Brown played an important part in this as in many other of the sermons of the day. It is scarcely necessary to say that Dr. Cheever's heartiest sympathy was accorded to the Harper's Ferry hero. With peculiar earnestness he enunciated the doctrine that all his hearers would have acted precisely as John Brown acted, had the enslaved been white—their own relatives or friends—and challenged any man to deny that he would take up arms in such a cause.

As reasons for cheerful thanksgiving, Rev. Dr. Parker suggested the abundant harvest with which the labors of the husbandmen have been blessed, the prosperity of our commerce and manufactures, our freedom from an apprehended pestilence, and immunity from foreign wars. He thought the action of John Brown and his misguided associates entitled to the sympathy and prayers of Christians; yet, at the same time, rendering them justly liable to the penalty of death. The manner in which the affair is discussed was deprecated, as well as the intemperate language of the State of Virginia and of a portion of the public Press.

Rev. Dr. Burchard, who officiated in the Market-street Church, discoursed of the mission of the Pilgrims, contemplating his theme in its physical, educational and religious aspects. After contrasting the present condition of our country with its state when the Pilgrims landed here, and speaking of the stern adherence of our forefathers to the principles of the Bible, Dr. Burchard alluded to the great good which the Common School system had accomplished. For this we were indebted to the Puritans. The speaker, passing to the consideration of the political institutions of our country, concluded with an eloquent eulogy of their generous and enlightened character.

The subject to which Rev. Dr. Tyng addressed himself was the "relation of the Christian to the world," and, naturally, the social duties of the Christian constituted the burden of the discourse. The apostacy of the Governments of the world from the principles of true religion was indicated by reference to the war in Italy as one of ambitious self-aggrandizement, to the wars in India and China as intended to foster idolatry and the opium traffic, to the existence of Slavery in the United States as the most flagrant of social evils. The very proclamation of the Governor of New-York appointing this feast, Dr. Tyng deemed so little of a Christian utterance that it might have been as appropriately issued in Japan. As to Slavery, no one, according to the speaker, felt more strongly in opposition to it than he, or more willing to promote appropriate means of procuring its abolition. But he did not esteem it his duty to make it the unceasing subject of his pastoral labors, or to refer to it upon all occasions.

The Rev. Dr. Asa D. Smith classified among "The Perils of Our City" our prosperity, the mass of foreigners in our midst, the desecration of the Sabbath, the degradation of the Magistracy, the corruption of the young, and the comparative inertness of the Church. The City is to be saved, he believed, mainly by Church power. Dr. Smith alluded to the reproach into which the Municipal Government has fallen, and to several of the recent popular manifestations of a depraved and reckless spirit.

The City of Brooklyn was the theme of the discourse by Rev. Dr. Storrs. He dwelt upon its freedom, its grand element of Protestant Christianity, its relative position to the other cities of the world, its population, cosmopolitan to a certain extent, but American in a preponderating degree; its educational and devotional advantages, and other elements of greatness, and inferred from all these that the responsibility of citizenship was very serious, and should be so appreciated and sacredly fulfilled.

Rev. Dr. Krebs drew a picture of the circling seasons, in illustration of his text, "Thou crownest the year with thy goodness," and regarded this Thanksgiving as peculiarly appropriate to a year of mercies. While accepting the proclamation of the Powers that be as an act of public homage to religion, he could see little conformity with the moral purpose of the day in the wide license given to parties of pleasure, pageants, &c. Public worship is enjoined and blessed, and should be observed. The preacher also suggested, from the descriptions given in the Psalm from which his text was taken, our special exemption from God's three great judgments—war, pestilence and famine, and exhorted to increased trust in God and in right-doing.

In the thank offerings of the day Rev. Dr. Williams exhorted his hearers to remember the national mercies vouchsafed by Providence—the fertile soil, the rich discoveries of precious metals and minerals, and all the material benefits which they so profusely showered upon us; for our relations with other nations; and for the still larger personal mercies, some past, and some still in store.

Rev. Dr. M. S. Hutton compared this Thanksgiving with the ancient Feast of Tabernacles, and discerned a striking similarity between them. Instruction was derived from this ordinance from the fact of its divine appointment, from the duty enjoined and from the mode of its observance. This, he said, is a festival of gladness; religion was designed not to lessen our pleasures, but to sanctify and elevate them.

The Rev. Dr. Spring preached from the text, "Where is my maker that giveth songs in the night?" The subject was discussed in five divisions. In the world of nature, in the moral world, in the night of spiritual declension, and of personal religious despondency, there are songs. God gives them also in the night to the afflicted. As the discourse was delivered in the Fifth-avenue Presbyterian Church, of which the late Rev. J. W. Alexander, D. D., was pastor, a passing allusion was made to the loss which the congregation had sustained in the death of their pastor. The exciting topics of the day were not hinted at.

Rev. Dr. Alfred B. Beach defined the real nature of gratitude to God, and augured from the history of the past and the conditions of the present a brilliant future for America. He invoked woe upon the man who should entertain in his thoughts, without intense dread, the prospect of a possible disunion and destruction of this glorious fabric.

The Engine Companies indulged in friendly rivalry in efforts to wet the top of the Fifth Ward liberty pole; several target companies cooled their fingers by excursions to the suburbs, but returned at an early hour. The liquor shops were generally closed, and the day was signalized by quiet and good order throughout. In the evening the places of amusement were thronged.

Judge Douglas and the Presidency.—A New-York correspondent of the Mobile *Register* sends the following bit of intelligence concerning the Presidential nomination:

"One of the gentlemen at my room had left Washington only a few hours previous. He had spent some hours with Mr. Douglas. He reported the Chief calm and collected—not at all nervous about the Presidential nomination. He (Douglas) said that he was not at all anxious to be nominated at Charleston—far from it. *He believes that no other Democrat stands the remotest chance of being elected, if nominated. He does not regard his own chances of election as by any means flattering.* The evident bitter personal, malignant hatred of the President, who has said on several occasions that he prefers Seward as his successor rather than Douglas, is discouraging, and my visitor said that he left Mr. Douglas convinced that the latter, if he saw any hope of any other Democrat being elected, if nominated, would *cheerfully withdraw his own name from the canvass of* 1860! That must not be. It would ruin and scatter us here North like a flock of sheep with the wolf amongst them."

Judge Douglas and John Brown had injured the chances of the former for the nomination very considerably. The day, we fear, has not yet come when an open, bold, straightforward proclamation of principles and policy aids a nomination for the Presidency. A candidate is sought whose views and purposes are conveniently uncertain—who has not been too prominent before the country, and who has made few enemies and offered few points for sharp assault. Judge Douglas has acted in open defiance of this time-honored custom. He has been making his peculiar platform as distinct and conspicuous as possible, and inviting attacks upon it from every quarter. He has aroused the active resentment of Southern politicians and the vigorous hatred of the Federal Administration. It would be a little singular if both had no power to prevent his nomination. The Harper's Ferry affair, moreover, has still further indisposed the South to any terms of compromise, and in their present temper the Democratic politicians of the Southern States will court defeat rather than consent to the nomination of one whom they consider so decidedly hostile to their claims as Judge Douglas.

This is the aspect of affairs just now. A month may essentially change it. If the Southern excitement subsides, and common sense resumes its sway, Southern Democrats may come to the conclusion that with any other candidate their defeat is certain—and that they have nothing whatever to gain by being beaten.

Politics in the Pulpit.

The more unreasonable alarmists among our Southern cotemporaries who have thought fit to overlook all the earnest and reiterated condemnations of John Brown's lawless foray into Virginia, with which the most influential journals of the Northern States have teemed ever since the affair at Harper's Ferry came like a thunderbolt upon the country, can hardly be expected to bestow any attention upon the voice of the New-York pulpit as it spoke upon this subject yesterday to thousands of hearers in our churches, and as it speaks to-day through our columns to the nation at large. Those who have chosen to find the real sentiment of the Northern people in the fiery paragraphs of a few reckless partisan sheets, or in the impassioned utterances of a few fanatical public speakers, will, of course, disdain to listen for a moment to the vigorous assertions of sound conservative principles, and of what may be styled the practical religion of our national politics, which were yesterday set forth with singular unanimity by clergymen of the most various theological opinions and in all quarters of the metropolis. Men of this stamp are like the extreme Abolitionists of the North; they are bent upon widening every breach which now yawns in our political system, and upon opening new ones, if possible, with each succeeding month and week of our history. They are joined unto their idols; and the best that we can do with them is to let them alone.

But all the South, we are sure, is not so passionately urgent for the dissolution of that great Empire, for whose freedom and prosperity so many grateful temple-gates were yesterday opened in South and North alike, to throngs of thankful worshipers. All the South can hardly be so earnest even in its devotion to the hope of perpetuating Federal power in a Southern hand. There must be hundreds and thousands of rational and national men in all the Southern States, who would gladly believe that this Union is not a curse that must be lifted from their lives; that they have not yet been driven to choose between dissolution and dishonor; that their fellow-citizens of the North do not hate them with the hate that comes of civil strife, or rejoice with malignant and ill-concealed delight in the disturbance of their social order, in the terror of their wives and children, in the gathering above their homes of the black clouds of servile war. To these we commend the tone and temper of the discourses which yesterday commanded the attention of the best-placed and most responsible world of New-York. It matters little in what light these discourses are regarded; whether they are conceived to represent the servility of the pulpit to public opinion, or the power of the pulpit to mould it. Those who fancy that the influence of the clergy has waned in these latter days, till the priest is become but the mouth-piece of his parish, must admit on perusing these sermons of the time, that the people of New-York demand justice for their Southern brethren as well as for themselves; that they abhor the invasion of law in Virginia equally with the invasion of law in New-York; and that nothing could be more senseless or more calumnious than the charge that upon them is laid, in any sense whatever, the initiative of that astonishing outbreak which has so shaken the South from its repose and the nation from its propriety. Those, on the other hand, who believe that the honest, honorable and able preacher has never wielded a greater power for good than now, and in this land of ecclesiastical independence, must take courage for the national future from the sight of so many prophets of patience, forbearance and fraternal good feeling, standing so openly and so warmly to their work in this great centre of Northern thought and feeling.

Especially should all loyal citizens of the South note the significant fact, that with the single exception of a certain religious orator, who professes himself to be the Hermit Peter of a new Crusade against Slavery, and thunders his anathemas from a pulpit so deserted by its native supporters that he cannot shrink from clamoring for foreign aid to bear it up a little longer none of our Metropolitan clergy were more emphatic in their denunciation of all attempts to invade the peace and outrage the honor of the South, than those who most unflinchingly maintain a public position of hostility to Slavery as an Institution. If the sincere and moderate Anti-Slavery men of the North, who unquestionably constitute a most formidable proportion of its inhabitants, were indeed the disorganizers and fanatics which the misleaders of South and North alike would have us believe, we should not find the pulpits, in which their sentiments are avowedly represented, thus earnest in proclaiming the vital laws of all Federal intercourse between equal and independent Christian States. Let the South take honest heed of this. Let Southern men who hold the solid fame of statesmanship higher than the ephemeral glow of thoughtless sectional popularity, impress this lesson on the Southern mind. The hope of the Union's safety lies herein; and the day on which we shall find the South consenting with a manly confidence to put its trust in the Conservative sincerity of Northern men who do not fear to avow the abstract opinions which they truly hold, will be the brightest which has dawned upon us since the madness of a purblind President opened the fountains of all the mischiefs and malignities which now rage about the State.

Presidential Plots.

The Richmond *Enquirer* is very much mistaken in saying that the New-York Times, among Northern journals, has seized the opportunity afforded by the Brown invasion to denounce Gov. Wise, and damage his prospects for the Presidential nomination. On the contrary we have protested most earnestly against all attempts, wherever made, to use this wild and bloody incident for the advantage of any party, or of any political aspirant. The belief that it was thus largely used in Virginia,—by her authorities and leading Presses—has drawn from us the comments which have provoked the *Enquirer's* denunciations. That paper has accused us more than once of palliating the offence of Brown—of sympathizing with his plans—of seeking on account of that sympathy to screen him from punishment, and of assailing the people of Virginia, misrepresenting their temper and making war upon their institutions.

Nothing of all this is true. We have not been able to approve of everything that has been done, under the pretext of justice, in Virginia in connection with this affair,—and we have condemned what we thought deserved censure, just as freely as we have praised what deserved applause. We have honored the vigor of Gov. Wise and the temperate firmness with which at the outset he treated the whole affair. We have commended the language and the conduct of Judge Parker on the trial, as eminently becoming a man in his position. We have no special fault to find with any feature of the trial, except, perhaps, its needless haste—and we do not entertain a shadow of doubt of the justice of the verdict, or the righteousness of the sentence pronounced upon the criminals. But we have no feeling but one of sickening loathing and contempt for the cold-blooded, cowardly ferocity which prompted Mr. Henry Hunter to shoot an unarmed, wounded, helpless, supplicating prisoner—in the arms of a noble-hearted Virginia maiden—for no other reason but the promptings of his own craven brutality; and we have no language but that of scorn and indignation for the magistrates, the Presses and the gentlemen of Virginia who give that act the indorsement of their silence. If it will lay aside its anger and its partisanship, and speak frankly what it really thinks, we believe the *Enquirer* will substantially agree with us in what we have said on each of these points.

Upon another point we do not expect its concurrence,—but in lack thereof we shall be glad of its correction. It has seemed to us that Gov. Wise and his partisans have sought to use this occurrence for purposes of sectional and of personal ambition. They have been willing and eager to make it the means of inflaming Southern hostility against the North—of feeding the fires of sectional hatred and distrust, and of thus advancing the demands of Southern ultraists, or paving the way for disunion as the alternative of their being refused. The whole affair has been managed and manipulated with an eye on the Charleston Convention. The importance of the invasion, its dangers, its preparations, its support at the North, have all been magnified and exaggerated for the purpose of over-riding the moderate men and the moderate counsels of the Southern States. In itself Brown's crusade seems contemptible,—a thing to be defeated and its perpetrators punished,—but not fit to throw a great State into profound alarm, nor to provoke an uprising of the whole South, or vast and ostentatious preparations for self-defence. It is difficult for the great body of men at the North to take any other view of it—to see it in any other light. And they attribute, therefore, most of the extraordinary movements which occur in Virginia in connection with it, to political and party purposes.

Judging from the facts before us, we believe the substantial truth of this allegation. If we are wrong the *Enquirer* can set us right. We think the active political leaders of Virginia and other Southern States, determined at the outset to use this affair to strengthen the sectional feeling of the South,—to overwhelm the conservative national sentiment, which sought harmony and counseled moderation,—to menace the North with threats of desertion, loss of trade and disunion,—to break down the Republican Party by charging upon its leaders complicity in this wicked and bloody plot, and to coerce the Charleston Convention into throwing overboard all thoughts of compromise and conciliation, and every national conservative candidate, and to nominate a distinctively Southern man on a distinct Southern platform. And, if we have not greatly misjudged its tone and tendency, the *Enquirer* has sought, steadily and zealously, to make the Harper's Ferry affair the occasion and the means for forcing Governor Wise upon the Convention as the Democratic candidate.

If we were writing in any party interest we should have no right to find fault with such a movement. It is doubtless a legitimate weapon of partisan warfare. All parties, at all times, thus use whatever current events they find available for the promotion of their party plans. The Republicans used the Pro-Slavery outrages in Kansas, and the assault on Senator Sumner, in the same way—and with the same right as Southern partisans are now using the invasion at Harper's Ferry. But we look upon the matter solely in the public interest. We care nothing for its party bearings, or its personal results. We believe it clearly and disastrously hostile to the welfare of the country. We dread and deprecate the increase of sectional feeling which it will create. We deplore the weakening of national bonds—the disruption of federal confidence—the rupture of general peace and concord which it will occasion. We desire to see less sectionalism and more nationality in the Conventions which will soon meet to nominate Presidential candidates; and we cannot fail to denounce every step which seeks or threatens to weaken the national feeling, and to inflame the sectional animosity which will enter them both. If the Charleston Convention shall either yield to Southern ultraism, or break up in confusion, it will leave the Southern States at the mercy of the ultraism of the North. The conservatism of the Free States would no longer have any hold upon either party.

We do not look forward to the possibility of such an issue with composure. We feel bound to do whatever may be in our power to avert it;—and it is with this view, and in this spirit, that we have denounced the movements in Virginia which apparently aim at its consummation.

The Italian Question.

All doubts as to the substantial agreement of Victor Emanuel with Napoleon III, in his views of the Italian question, may be considered finally put at rest by the signature of the triple treaties of peace between France, Sardinia and Austria, which took place at Zurich on the 10th of November, and by the refusal of the King of Sardinia to allow his kinsman, the Prince of Savoy-Carignan, to accept the regency of Central Italy and Tuscany, proffered him by the revolutionary authorities of those States. It is to be expected, of course, that those who have persuaded themselves from the first that the Emperor of the French was the secret enemy of that Italian independence for which he has professed so much, and done so much more, should now begin to bewail the perversion of the heroic King of Sardinia into a mere tool of his wicked ally's dark designs. But this is a small matter, and of no concern, either to the present or to future times. It is much more important for us to inquire into the effect which this attitude of Victor Emanuel is likely to produce upon the public opinion of Europe, and consequently upon the fortunes of Italy. For it is quite idle to deny that the fortunes of Italy do still depend in a very important degree upon the public opinion of Europe.

Our English cousins, who were always as lavish of gallant advice as they were chary of practical services to the Italians in the long dark years of Austrian domination, are quite clamorous now in behalf of Italian rights, as paramount to all other considerations of diplomacy, and cannot find words strong enough to express their sense of the capacity of Italy for managing her own affairs. This is certainly a very satisfactory change from the tone adopted by the English Government and the English Press in dealing with the Italian question before the peace of Villafranca. Then the settlement of Italy was an European question which it was the height of ambitious insolence for France to take into her own hands; and however strong the claims of Italy might be to the disposal of her own destinies, Italians were bidden to remember that their rulers had been imposed upon them by Europe, in Congress at Vienna, and that only by Europe in Congress could any fundamental changes be made or sanctioned, if the pillars of public law were to be left standing in the earth for the safety of the nations. All this is altered now; and an English Minister of State, Sir George Cornwall Lewis, publicly announces that England will look calmly on upon the demolition of the work of Castlereagh without putting a hand to the task, unless the postulate of Italian independence shall be conceded to her before any Congress is convened. The declaration is hardly diplomatic, perhaps hardly fair or considerate to the other Powers concerned, but not, therefore, the less agreeable to the general predispositions of all lovers of liberty.

Nevertheless, the question of Italy remains what it was when Count Cavour urged it, in vain, upon Europe, at the Congress of Paris; what it was when Napoleon III. took it solemnly up with Austria, after England had flatly declined to aid him in urging its solution; what it was when Austria summoned her ancient allies, of 1815, to support her in maintaining what had been their own views of its nature and its requirements; what it was when Solferino was fought and won, and when at Villafranca the victorious French Sovereign refused to imperil any further the interests of France upon an issue not essentially French, and Francis Joseph, on his part, made up his mind to risk no more for a theory which its own chief authors declined any longer to acknowledge. The Question of Italy is still an European question. It is still a matter of importance to the whole of Europe to know what disposal is to be made of the vast force, for evil or for good, which sleeps in the populations of this glorious Peninsula. It might be very satisfactory for France to see Central Italy erected into an independent State at the expense of that weakest and yet most troublesome of princes, the Pope; or to see Sardinia swollen by accretions from all the lesser Italian States into a Power of the first class. It might be very satisfactory to Austria to see Italian sovereigns of one blood with the Hapsburgs reinstated in their thrones, and a new era of Austrian influence over Italy, more subtle but not less sure than of old, begun again under the forms of a feigned independence. Or it might be very satisfactory to the Italian people to eject all thrones and principalities together from their borders, and to constitute a new Italian Republic on the ideal model of Mazzini. But such are the actual relations of the European States that neither France nor Austria, nor the Italian people, can undertake to accomplish a complete political reconstruction of this important part of the Continent without the sanction of European public law, deliberately uttered through its recognized authorities. The course of Victor Emanuel clearly shows that he recognizes the weight of this great practical fact. No rational man can question the patriotism of the Sardinian ruler. He would doubtless rejoice to see himself hailed by Europe as the King of a United Italy, on nobler grounds than those of a mere personal or dynastic ambition. But he is too sensible a man not to see that such a result as this is not to be reached at a bound, by overleaping all the legitimate opposition which may yet be offered to the annihilation of political arrangements which Europe has once sanctioned, and which can only now be overthrown at the hazard of an immediate renewal of the calamities of war. It is to be hoped that the Italians of Central Italy may be patriotic, wise and patient enough to appreciate the true position of the Sardinian King. They should remember that Austria is still a great Power in Europe; that Venetia is still an Austrian province; that the Papal authority has still a formidable following throughout the Continent; and that it is infinitely more important for them to organize substantially the independence they have already gained than to risk the all-important present in pressing too eagerly forward towards the brilliant future which they discern so clearly as perhaps to be in danger of underrating the distance which still separates them from its golden realities.

A Cry for Help.—Ex-Mayor Wood has made the strongest possible confession of his own weakness among the honest portions of the community, by nominating Judge Bronson on his ticket for Corporation Counsel. Nothing but the most urgent necessity could have compelled him to such a step. He evidently feels the importance of strengthening himself by such adventitious aid, with the respectable men of the Democratic Party.

The fact is, Mr. Wood enters upon this canvass under discouraging circumstances. He is repudiated by the regular organization of his own party, and is nominated only by a personal faction which he has been diligently engaged in building up for such uses ever since his previous defeat. A year ago he succeeded in defeating an unpopular Tammany candidate for Comptroller, and in securing the election of the Republican; and he evidently relies now, not a little, on the return of the compliment. He will do everything in his power to keep the Republican candidate in the field, knowing that every dollar spent and every vote given on his behalf, is really so much help towards his own election.

But circumstances have greatly changed. The Tammany candidate is a very popular man—enjoying the confidence of the whole community, and commanding alike by his position and character the respect and support of the Democratic Party. His only opponent, moreover, practically, is Mr. Wood himself—and every considerate Democrat, who has anything at stake in the Government of the City, is certain to think twice before giving Mayor Wood an opportunity to renew the vagaries and the abuses of his former official career.

We do not yet believe that Judge Bronson will lend his name to the use which Mr. Wood seeks to make of it. He has much to lose and nothing whatever to gain by such a step.

Mayors—Present and Future.

The *Tribune* is greatly alarmed lest we should have "another Tiemann administration" inflicted upon the City. It seems quite inclined to go further and fare a great deal worse. Even Fernando Wood's fresh accession to power seems in its eyes quite a minor calamity, and it cheerfully incurs all the risks of such a result by zealously diverting votes from the only candidate who can prevent Wood's election.

The *Tribune*, in our judgment, does gross injustice to Mayor Tiemann. That evils have continued to exist under his administration, is perfectly true; but it is not just or fair to charge the responsibility for them upon him,—still less to withhold from him credit for the palpable and unquestionable benefits which his administration has conferred upon the City. He has certainly saved the City immense expenditures by his vetoes, and has administered his department of the City Government in a spirit of straightforward honesty and integrity worthy of all commendation. He may have listened to bad advisers, and, in the necessity forced upon him of securing support in other departments of the City Government, he may have yielded unduly to the pressure of party interests. The *Tribune* complains that he has conceded more to Democrats than to Republicans in the matter of patronage. This may or may not be so; but in either case it does not warrant the sweeping censure which the *Tribune* passes upon his administration. We believe Mayor Tiemann has given us the example of a perfectly honest and upright Chief Magistrate. That any one can regret his election, who bears in mind that he defeated Fernando Wood, is certainly somewhat remarkable.

The *Tribune* scouts the notion that Republicans should vote for a Democratic nominee,—because the favor is never returned. If the election were a matter of etiquette, or of party favor, the plea would be valid. But what have these paltry considerations to do with the issue whether we shall have an honest or a dishonest City Government? Who cares whether Democrats are less generous or less just in exchanges of this sort, than Republicans, or not? The main question is, how can we secure the best possible administration of our City affairs. How can we do most to prevent peculation, plunder, the degradation of the City Magistracy and the prostitution of public power to the basest ends of personal and partisan ambition? This is what every citizen should do at the coming election,—no matter to what political party he may belong, nor what ill-manners his political opponents may sometimes be guilty of.

There are two ways of striving to elect Fernando Wood; one is by voting for him and advocating his election openly; the other is by dividing the vote of his opponents. Both aim at and lead to the same result. Both, we trust, will prove unsuccessful. The practical choice lies between Mr. Wood and Mr. Havemeyer. No other candidate has any hope of success; and no other, who appreciates the importance of the election, should permit his name to be used so as to increase the chances of a result at once disastrous and disgraceful to the City.

The Common Council.

We concur heartily in the advice to look carefully after the character of the new Common Council. Every friend of City reform should bear in mind that the legislation of the City rests in the hands of the Aldermen and Councilmen—that the Mayor can take very little positive action himself, and that two-thirds of those bodies can override his veto, and render him utterly powerless for the prevention of wrong.

It will be remembered, that in all our reforms of the City Charter, one point has always been guarded with jealous care by the Common Council. They have always retained in their own hands *the final power over all City contracts.* Everything else they have been comparatively willing to surrender. They have cared but little for changes in their number, for loss of the appointing power, or for any other alteration affecting their technical powers and dignity. But they have held tenaciously to the right of confirming contracts. No contract for City work can take effect without the approval of the Common Council. Whenever it has been proposed to touch this power, delegations have been sent to Albany, at the expense of the City, to protest against it. Every possible influence has been arrayed to secure its defeat; and in the end it has always failed.

The reason of this is obvious enough. It is through the Contract system that venal members make their money. They share with those to whom they give the contracts the profits of them. It is very well understood, moreover, that there has long been in the Board a regularly organized band of men, who vote together on all questions involving money, and who regularly override all action of the Mayor designed to check their depredations upon the public treasury. It would be very easy, by collating the records of the Common Council during the past year, and by analyzing every vote in either branch on questions in which large sums of money were concerned, to find what members uniformly vote together in all such cases, and thus to define the boundaries of this venal phalanx within the Boards.

We trust that our citizens will take good care, in voting for Aldermen and Councilmen, to select the best men, regardless of their party names or political relations. Political differences have nothing whatever to do with our City Government. Members of the Common Council themselves make not the least account of them when once in office. Dishonest, scheming, venal men of all parties vote together in the utmost harmony when their common object is common plunder. Let no man suppose that he will necessarily secure an honest member by voting for an American, a Democrat or a Republican. Look at the *man*—his character and his reputation,—not the partisan, or his political associations. And vote for the best man, no matter what party may have made him its candidate.

CITY INTELLIGENCE.

Fire in West Twenty-Eighth-street.—At about 3 o'clock, on Thursday morning, a fire broke out on the second floor of the Jackson Hall, in West Twenty-Eighth-street, near the Eighth-avenue. The firemen were promptly at work, but before they extinguished the flames, the premises were damaged to the extent of $1,800, which is covered by an insurance of $3,000 in the Exchange Insurance Company. The cause of the fire is unknown. Shortly before 5 o'clock another alarm was created by the reignition of the same fire, but no damage resulted.

Fire in Pitt-street.—At about 7 o'clock, on Thursday evening, a fire broke out in the tenement house, No. 51 Pitt-street, in a room occupied by a Mrs. Savage. The damage by fire was trifling, but Mrs. Savage was severely burned about the hands and arms.

Lectures.—George W. Curtis, Esq., lectures this evening, in the Baptist Church in Sixteenth-street, near Eighth-avenue. His subject will be "Democracy and Education; what they are and what they are not." In Brooklyn Rev. Mr. Newman will lecture at the First Congregational Methodist Church, in State, near Hoyt-street.

Found Dead.—Yesterday morning a policeman found the dead body of a man named Charles Quinn in one of the sunken lots in Eighth-avenue, near Sixty third-street. It is believed that while intoxicated, he stumbled off the embankment.

Police Reports.

AN ALLEGED HIGHWAYMAN.

On the night of the 5th inst., Patrick Donnelly was knocked down in the street by two highwaymen, who beat him savagely, and then robbed him of a small amount of money. One of them was arrested at the time, but the other escaped. Michael Eagan was apprehended on Wednesday evening by officer Jourdan of the Sixth Precinct, on suspicion of being one of the robbers, and subsequently was fully identified. He is held for examination. Donnelly was so seriously hurt by the ruffians at the time of the robbery that his life is still in jeopardy.

CITY POLITICS.

Mozart Hall Nominations for School Officers.

First Ward—No meeting.

Second Ward—Adjourned until Monday evening.

Third Ward—Adjourned until Monday evening.

Fourth Ward—Commissioner, Eugene Shine; Inspector, Charles Kelly; Trustees, Michael Carroll, James Riley, Philip Crehen.

Fifth Ward—Adjourned until Monday evening.

Sixth Ward—Adjourned, after organizing, until Saturday.

Seventh Ward.—A Committee of Conference with the Tammany Party was appointed in this Ward, and the Convention adjourned to Saturday evening. A Union ticket will be agreed upon.

Eighth Ward.—In this Ward no meeting was held as advertised.

Ninth Ward.—No meeting held at the place designated.

Tenth Ward.—Both the Tammany Hall and Mozart Conventions met and appointed Conference Committees to agree upon a Union ticket. The final meeting will take place on Friday evening.

Eleventh Ward.—An adjournment to Friday evening was carried, with a view to forming a union.

Twelfth Ward.—Commissioner—Dr. A. B. Williams. Inspector—Dr. Thomas Fitzgerald. Trustees—Wm. Martin, Samuel W. Galpin, Patrick Magan (to fill vacancy.)

Thirteenth Ward.—Commissioner—Louis Withington. Inspector—Wm. H. Crossman. Trustees—M. Patten, Chas. Shœffer.

Fourteenth Ward.—Commissioner, Robt. H. Byrne; Inspector, P. H. Begg; Trustees, John Fleet, Henry Manning.

Fifteenth Ward.—Adjourned to Saturday evening.

Sixteenth Ward.—The Convention did not meet at the place advertised.

Seventeenth Ward.—Adjourned to Saturday evening, with a view to effect a union with Tammany.

Eighteenth Ward.—Adjourned to this evening.

Nineteenth Ward.—Adjourned.

Twentieth Ward.—For Commissioner, Andrew G. McGlynn; for Inspector, Peter Farrell; for Trustees, Thomas Mahen and Joseph Harrison—to fill a vacancy.

Twenty-first Ward.—Adjourned.

Twenty-second Ward.—Appointed a Committee of Conference to effect a union with Tammany Hall.

Mozart Hall Constable Convention.

The Mozart Hall Twentieth Ward Convention met last evening, corner of Eighth-avenue and Thirty-fourth-street, and nominated for Constables—Patrick W. Black and Adam Pohlmann.

TRIAL OF FIRE ENGINES.

New-York Beaten by Brooklyn.

A number of the firemen of this City and Brooklyn observed the day with a trial of their several machines near the Fifth Ward Hôtel. There was not as large a turn-out of the firemen as had been anticipated, and the wind was too strong to be favorable. At 10 o'clock, Washington Engine, No. 20, A. Sealey, Foreman, was placed for work, and commenced playing. No. 20 is a third-class engine. Six trials were made with her, and she was worked, at first with about twenty men, but afterwards about thirty-five, with the following results:

	Feet.
First trial, one-inch nozzle, near	100
Second trial, one-inch nozzle, over	100
Third trial, one-inch nozzle	124
Fourth trial, one inch nozzle	112
Fifth trial, one and one-eighth inch nozzle	136
Sixth trial, one and one eighth inch nozzle	127

On the three first trials the engine burst her hose successively, and would not have been able to make further trials had she not borrowed from Lady Washington No. 40, which arrived on the ground a short time after the commencement of her playing.

Lady Washington No. 40, James Campfield, foreman, a second-class engine, then took her place, and played as follows:

	Feet.
First trial, 1¼ inch nozzle	124
Second trial, 1¼ inch nozzle	not a hundred feet.
Third trial, 1 inch nozzle	130

On the second trial the wind blew so hard that it was impossible to get the stream to go up, and on the third trial she broke her lever in two. The company then went after their third-class engine, the "Original (40) White Ghost," which threw on the

	Feet.
First trial, 1¼ inch nozzle	130
Second trial, 1¼ inch nozzle	120
Third trial, 1¼ inch nozzle	133

Excelsior No. 2, a second class engine, E. Knight, foreman, played, with 50 men, as follows:

	Feet.
First trial, 1⅛ inch nozzle	130
Second trial, 1⅛ inch nozzle	148
Third trial, one inch nozzle	139
Fourth trial, 1¼ inch nozzle	142
Fifth trial, could not make 100 feet on account of the wind.	
Sixth trial, one inch nozzle	130

Constitution, No. 7, of Brooklyn, James Lynch, foreman, with 62 men, a first-class engine, played as follows:

	Feet.
First trial, 1⅛ inch nozzle	114
Second trial, three-quarter inch nozzle	194
Third trial, three quarter inch nozzle	184

This company threw the highest number of feet that was thrown during the day.

Peterson, No. 31, J. Macauley, 70 men, first-class engine, threw as follows:

	Feet.
First trial, 1⅛ inch nozzle	160
Second trial, 1⅛ inch nozzle	148
Third trial, 1 inch nozzle	136
Fourth trial, 1⅛ inch nozzle	163

Just as this engine got ready to play, the main pipe of the hydrant from which she was receiving water burst, and completely flooded the open space and part of West-Broadway.

On the bursting of the hydrant pipe, No. 31 engine was forced to extend hose to the three nearest hydrants.

Pacific, No. 28, J. Pettigrew, Foreman, was the last that played. She is a third class engine, with 60 men, and threw as follows:

	Feet.
First trial, 1 inch nozzle	143
Second trial, 1 inch nozzle	130
Third trial, 1⅛ inch nozzle	122
Fourth trial, 1 inch nozzle	133
Fifth trial, 1 inch nozzle	123

At 3:20 o'clock the playing ended.

The highest thrown by each engine was as follows:

	Feet		Feet.
Engine No. 2, (N. Y.)	148	Engine No. 28, (N.Y.)	148
Engine No. 7, (B'klyn.)	194	Engine No. 31, (N.Y.)	163
Engine No. 20, (N. Y.)	136	Engine No. 40, (N. Y.)	133

There was a great deal of amusement caused by the bursting of hose, and the occasional accidental wetting of spectators. There was not a fight or any disturbance during the trial.

BROOKLYN INTELLIGENCE.

Fire in a Lumber-yard.—A little after 3 o'clock yesterday morning, a fire broke out in a small stable at the foot of North First-street, E. D., owned and occupied by Messrs. Hardy & Brown. The building, with the contents, were speedily consumed, and the fire, fanned by a fresh breeze, quickly extended to a large quantity of lumber in the yard adjoining, belonging to the same company. The firemen were early on the ground, and worked until late in the afternoon yesterday in keeping the fire under. There was about $100,000 worth of lumber in the yard, but by the prompt action of the firemen and the proximity of Ridgewood water, only from $12,000 to $15,000 worth was destroyed. Messrs. Hardy & Brown are insured for $8,000, viz: $4,000 in the Excelsior Insurance Company; $2,000 in the Fulton Insurance Company, and $2,000 in the Williamsburgh City Insurance Company. The fire is supposed to have been the work of an incendiary, as no light was used at all in the place where it was first discovered.

A Call.—The Rev. James Eells, of Cleveland Ohio, it is understood, has accepted a call to become the pastor of the Reformed Dutch "Church on the Heights."

Circuit Court.—Monday next—Nos. 58, 106, 137, 98, 120, 144 of the October Calendar; Nos. 20, 31, 33, 34, 35, 36, 37, 38, 39, 40, 43, 14, 15, 32 of the November Calendar.

Court Calendars.—City Court for to-day—Nos. 20, 23, 24, 26, 28, 36, 40, 13, 42, 45, 4, 5, 47, 32, 1, 19, 21, 35, 48, 33.

[Advertisement.]

WM. F. HAVEMEYER FOR MAYOR. SAMUEL J. TILDEN, COUNSEL TO THE CORPORATION.

Prominent Considerations Submitted to the Public by the Friends of the Havemeyer Nominations.

CITY TAXATION UNDER FERNANDO WOOD.

It is a fact sufficiently impressed on the public, that figures in the hand of Fernando Wood may be made to lie. His former partner says so, and has suffered; the records of our Criminal Courts prove the point beyond controversy. For this reason it is the less astonishing to find Wood's daily handbill parading in large type the announcement that the taxes for 1857—the last year of Fernando's *régime*—

amounted to the sum of	$5,298,042
While the taxes for 1858, the first year of Mayor Tiemann's service, are set down as	5,766,923
Leaving an *apparent* balance in Wood's favor of	$268,881

But on looking over the tax levies for 1858 and 1859, we find the following items under the head of

Arrearages of 1857	$593,966
Arrearages of 1858	320,000

And crediting these amounts to the respective years in which the expenses were incurred, it will appear that

The Taxes of 1857 amounted to	$5,892,008
The Taxes of 1858 amounted to	5,836,923

leaving a balance in favor of Mayor Tiemann's Administration, while the amounts of work really done in 1858 are more than double the amounts performed under the last year of Wood, when the Street Department was paralyzed for all practical purposes, Mr Charles Devlin and his men carrying on no other business than that of accumulating charges against the City Treasury.

In another view the tax levy of 1857, under Wood, amounted to	$8,066,566
To which add arrearages of 1857, included in the tax levy of 1858	593,966
And we arrive at a total for 1857 of	$8,660,532
Now the tax levy for 1859 foots up	$9,860,926
From which deduct the interest on the several Central Park debts and awards, $457,000, and the amount of judgments obtained in 1858 by the electioneering agents of Fernando Wood for bogus and illegal claims arising in the year 1857	880,000
Giving a Total of	$1,327,000
To be deducted from the tax levy, really chargable to the present Administration for 1859, reducing the net amount to	$8,523,926

Thus showing that the year 1859, under the present Mayor, despite the increase of the City and the trebled efficiency and activity of all City Departments, has cost over $130,000 less than the tax levy of 1857, of which Wood pretends to make a boast!

When these arrearages and mementoes of Wood's imbecility and public profligacy are deducted from the actual charges for carrying on City affairs for the past two years, it will be found that honest Sovernment has materially diminished the drafts on the public purse, while giving treble consideration for every dollar expended.

This last of Fernando Wood's pretensions destroyed, let us ask what he did whilst Mayor to warrant him in now setting himself up again for that office in violation of the unanimous conviction pervading all the respectable and intelligent minds in our City. He increased the taxes, disorganized every branch of the City Government, and introduced known corruption and fraud into offices charged with the most important interests. Incompetence and neglect pervaded almost every public office, Wood regarding the City patronage rather as a means of paying for political services than of securing the advantage of the City. He left behind him vast amounts of arrearages and judgments which have since had to be added to the tax levies of 1858 and 1859—thus making the succeeding Administration responsible for the folly, extravagance and frauds of his own iniquitous career. These arrearages are not yet cleared off, and it will require Mr. Tilden's energies to save the Treasury from outstanding claims amounting to more than $1,500,000. Mayor Tiemann's administration has gone on the principle of paying as you go, and when he hands over his books to Mayor Havemeyer on the 1st of January next, there will not be a total of $50,000 outstanding against the City for claims incurred during the present and preceding years.

THE CORPORATION COUNSELSHIP.

We see that yesterday's *Tribune*, true to the compact between the Republican hack politicians and Fernando Wood, attempts to excite some ill-feeling against Samuel J. Tilden, now the candidate of all respectable and honest citizens for the office of Corporation Counsel. It endeavors to make the friends of James T. Brady and John E. Develin believe that these gentlemen feel aggrieved at Mr. Tilden's nomination. But the friends of Messrs. Brady and Develin are happily much better informed. They know that Mr. Brady positively refused to leave the affluence and independence of his large professional practice for the arduous and not very lucrative responsibilities of the office in question; while Mr. Develin warmly participated in the general voice which pointed out Mr. Tilden as the best man for the place, and generously withdrew from the consideration of his many friends in the Convention, under a sense that he was young enough upon this occasion to make room for an older and more experienced head. Both gentlemen, we have reason to believe, will participate at the Ratification Meeting to-morrow night in Tammany Hall; and their presence there will set this slander against their fame at rest forever.

WOOD'S "EXECUTIVE ABILITY" CONSIDERED.

The principle of self-laudation, admitted in patent medicines, should not hold good in politics. When Fernando Wood in his daily hand-bill claims credit for the possession of executive abilities, it is but justice that he should point out to us some examples of executive success. Will he cite his bargain for raising the ship *Joseph Walker*, or his partnership venture in the bark *John W. Cater*, or his appointment of Charles Devlin, or the selfish policy which engineered all the old Municipal Police out of office, or the negotiation of Mr. Benjamin Fairchild with Messrs. Ferris and Callahan, or the suit in which Lorenzo B. Sheperd appeared as his accuser, or his late attempt at Syracuse to place a dozen bullies and bruisers in control of our State machinery. Which of these acts, let us ask, will he take issue on before the public as establishing his executive ability?

THE PRIDE OF NEW-YORKERS IN THEIR CITY.

Is the fame of every good citizen who values the honor of New-York to be degraded by an acknowledgment that Fernando Wood is the first officer of this City? Shall the blood of shame tingle the cheeks of every New-Yorker when forced to acknowledge that an effort has been necessary to prevent a well-known and publicly-branded political adventurer from exercising the functions and offices which become the first man of our City? Have we so fallen from our high estate as to be obliged to recognize, even by opposition, the impudent and bold pretensions of an outcast who has long since forfeited all political and social recognition?

AN ADDRESS TO THE JURY.

Citizens of New-York! You who feel an interest in the continued prosperity of our City; who have advanced with its progress, suffered under its disasters, labored in its streets and warehouses, gloried in its successes, aided its enterprises, and feel that in all which affects it, both you and your children have an abiding interest—we call upon you to ignore all mere party lines, and come to the rescue of our Empire metropolis, now threatened with the severest shock to public credit and self-respect which could befal a free and high-minded community. To you, in the approaching election, belongs the right to decide whether all that renders this City dear to you in its civic capacity, shall be surrendered to the custody of one whose touch must degrade it before the civilized world; or whether you will place our municipal destinies in the hands of one whose whole life has been employed in promoting, both in public life and private station, the material prosperity and best interests of the City, which has to pass under one or other of these influences on the 1st of January next. Choose between Wm. F. Havemeyer and Fernando Wood; choose between high character and convicted dishonesty. It is for you to say whether Fernando Wood, who stands before the word as a criminal on the record-books of our courts of justice, shall hold the reins of municipal authority over an honest and generous community? You are jurymen on the question of moral fitness for the Mayoralty: and remember that no statute of limitations can be set up as a bar to your judgment. Is a man whose history exhibits fraud in his private transactions, treachery in political relations and degrading motives as the spring of all his official acts, a fit and proper man to be the elected representative of a City which condemns and despises every unworthy action?

VIEWS OF THE HIGHER PRESS.

The *Evening Post* of last Wednesday has a very sensible and able article on the purely local and economical issues involved in our City contest. It demands that the interests of New-York shall not be sacrificed to the question of whether Popular or Squatter Sovereignty shall be the principal adopted in settling the domestic arrangements of new Territories three or four thousand miles away. It protests against the intrusion of national issues into a struggle carried on exclusively for the protection of a Corporation against fraud, incompetency, organized plunder, mismanagement and the perversion of all its resources to subserve the ends of individual and selfish aggrandizement. It recognizes in general spirit that Mr. Opdyke can only remain in the field to the benefit of Fernando Wood, and demands a hearty reunion of all honest, law-loving and intelligent citizens to defeat such a calamity as would be the election of a notorious lawbreaker to our highest Municipal office.

REPUBLICANS DENOUNCING THEIR POLITICAL LEADERS.

Everywhere, among independent men, we hear regret expressed for the course upon which the *Tribune* and the Republican politicians appear to have entered in the present municipal contest. That mere party hatred should induce men pretending to philanthropy and enlightenment to attempt reimposing on our City the rule of such a character as Fernando Wood, is not a little astonishing—not a little humiliating to our City pride. Have they forgotten the connection of Wood with the fraud on the Merchants' Exchange Bank,—the Marvine matters, and all those other acts of a particular kind about which they were so eloquent in the November of 1857? Mr. Opdyke has about as much chance of election as Mr. Lowe's balloon has to reach the mountains of the moon. He is only kept in the field to distract the honest and intelligent vote from Wm. F. Havemeyer, the people's choice; and in pursuance of a treaty between parties from Albany, now in this City, and the Ex-Know-Nothing Ex-Democrat, who is now the real candidate of all the baser sort of Republican wire-pullers. Mr. de Peyster Ogden, also appears engaged in the same very discreditable scheme, and we could wish to see a gentleman of his station and respectability engaged in some better cause.

[Advertisement.]

REPUBLICAN PLOT TO ASSIST FERNANDO WOOD.

It is currently rumored round the City that the most prominent and unscrupulous leader of the Republican Party is now in this City organizing a movement for the transfer of the Republican machine-vote to Fernando Wood in the approaching municipal contest. This experienced and able manager is said to believe that the prospects of Wm. H. Seward for the Presidency would be improved by the defeat of Wm. F. Havemeyer and the election of any other man to the office of Mayor. Acting on this belief, and keen enough to recognize the utter hopelessness of Mr. Opdyke's canvass, he is now actively enlisted with money and influence in the attempt to concentrate all the political strength of his party in favor of Mr. Wood's election.

Both on the policy and honesty of this course we have a few words to say. This is the last and most offensive form of Albany dictation, and we predict that it will react with ruinous consequences against the men who are lending to it their passive and active countenance. The Republican strength has the advantage and weakness of still remaining independent of all purely party control. The intelligent and high-minded citizens who form the great bulk of the Free-soil vote in this City, have never been drilled into sufficient subserviency to vote at the bidding of any man or set of men for a candidate obnoxious to their sense of decency, and whose election they would regard as a calamity.

There is an open profligacy in this movement such as it would be difficult to parallel in our political history. It is a shameless effort to sacrifice all the best interests of the largest and most prosperous City in the Union, for the sake of giving some possible aid to the ambition of an individual who aspires to national distinction. It is an attempt to crush down the voice of indignant decency, and restore to the power which he has so grossly abused, a man whose whole record—political and private—reflects discredit on the community in which such a character could achieve any other prominence than that of arraignment at the criminal bar.

We warn the Republican *politicians* who have engaged in this business (which as men they must abhor,) that the responsibility of their actions in this matter will cling to them for the balance of their lives. The Roman Emperor who set his capital on fire to enjoy the sight of the blaze from his own roof-top, was not more ruthless, reckless, or unprincipled. All that they have done towards the plot is known, and this disgraceful alliance with a political and social outcast, will be a poor recommendation to Mr. Seward, when he comes before the nation as a candidate for its highest office.

[Advertisement.]

PROFESSIONAL.

Joshua F. Bridge, M. D., offers his professional services at his rooms in the Graefenberg Institution, *No.* **32** Park-row, New-York. *Irregularities and diseases of Women of every description*, consumption and chronic diseases, are skillfully and successfully treated. *Office hours*, **9** *to* **1** *and* **3** *to* **4**.

[Advertisement.]

GAYETTY'S MEDICATED PAPER

For the water closet is an unequaled original production, and should be used alike by the sick and the healthy. It cures and prevents *Piles*. For sale by all druggists and at the dépôts, Nos. 41 Ann-street and 440 Broadway.

[Advertisement.]

Holloway's Ointment.—The stinging pain of chapped hands and cracked lips may be easily avoided by an early application of this invaluable emollient salve. A small pot will suffice for a cure. Office No. 80 Maiden-lane.

[Advertisement.]

BRADY'S GALLERY

Has removed from No. 359 Broadway to No. 643 Broadway, corner of Bleecker-street.
Photographs, Daguerreotypes and Ambrotypes.

[Advertisement.]

Herring's Patent Champion Fire-Proof Safes, No. 251 Broadway, corner of Murray-street, opposite City Hall, New-York.

Great Fire at Marianna, Fla.

Marianna, Fla., Nov. 4, 1859.

MESSRS. S. C. HERRING & CO.:

Gents: On the 28th of October our town was visited by a very destructive fire, and the largest one which has ever taken place here, destroying a whole block of the finest stores in the place. I had a Herring's Patent Safe in use, which was subjected to a most intense heat, and fell into a cellar below. After removing from the ruins and opening it, the contents were found to be wholly uninjured.

I would here remark that they truly merit the title of the Champion Fire-Proof Safes. You will please ship me another immediately, as I do not consider my books, papers and money secure without one.

Respectfully yours, D. B. LESLIE.

FIRE AT RICHMOND, VA.

Richmond, Va., Nov. 2, 1859.

Messrs. Knowles & Walford, Agents: We take pleasure in adding to your long list of certificates our testimonials in favor of HERRING'S PATENT FIRE-PROOF SAFES.

In the fire which consumed our Steam-Sawing and Carpenter shops, on the night of the 29th October last, we had one of HERRING'S SAFES, and though exposed to intense heat, (it was entirely red-hot on the outside,) from the burning floors and timbers which fell on it, on opening the next day, we found no appearance to indicate that its contents had been near fire. We shall order another from you in a few days, and use the old one at our sawing-mill, near Mayo's Bridge, where you may refer customers who have any doubts about the Fire-Proof qualities of HERRING'S SAFES.

JOHN & GEO. GIBSON.

S. C. HERRING & CO., Patentees and Manufacturers of Herring's Patent Champion Fire and Burglar Proof Safes, No. 251 Broadway, corner Murray-st., opposite City Hall, New-York.

Dyspepsia and Fits.—Dr. O. PHELPS BROWN, the great curer of consumption, was for several years so badly afflicted by dyspepsia, that for a part of the time he was confined to his bed. He was eventually cured by a prescription furnished him by a young clairvoyant girl. This prescription, given him by a mere child when in a state of trance, has cured everybody who has taken it, never having failed once. It is equally as sure in cases of fits as of dyspepsia. The ingredients may be found in any drug-store. I will send this valuable prescription to any person on the receipt of one stamp to pay postage. Address Dr. O. PHELPS BROWN, No. 21 Grand-st., Jersey City, N. J.

Dr. Marsh Continues to Apply his Radical-cure Truss with success, in effecting permanent cures of Hernia or Rupture at No. 2 Vesey-st. Ladies waited upon by a female in private rooms. Trusses of every description for permanent retention of rupture, bathing trusses, supporters, shoulder-braces, suspensory bandages, silk elastic stockings, knee caps, anklets, and all surgical appliances scientifically applied, by MARSH & CO., No. 2 Vesey-st., New-York.

Albertine Oil—Deodorized.

THE BEST COAL OIL IN USE,
For sale at the lowest price,
By the sole agents,
A. SMITHERS & CO.,
No. 68 Beaver-st., New-York.

Barry's Tricopherous
is the
BEST AND CHEAPEST ARTICLE
For DRESSING, BEAUTIFYING, CLEANING, CURLING, PRESERVING and RESTORING THE HAIR. Ladies, try it. For sale by all druggists and perfumers.

Spalding's Prepared Glue.

Useful in Every House,	For Sale Everywhere.
Manufactured by	H. C. SPALDING,
P. O. address Box No. 3.800.	No. 30 Platt-st.

Batchelor's Hair Dye, Wigs, and Toupees.—This celebrated establishment is at No. 233 Broadway. Twelve private rooms for the application of his famous Hair Dye, the best extant. BATCHELOR'S Wigs and Toupees have improvements over all; this is the only place where these are properly understood and made.

Wheeler & Wilson's Sewing Machine has, as usual, won the highest premium at the Fair of the American Institute, and at the principal Fairs throughout the Union. Office No. 505 Broadway, New-York.

Glass Shades! Glass Shades!

GLASS SHADES, of all sizes, for covering clocks, flowers, &c., &c., constantly on hand and made to order, Dépôt No. **156** William-st., carner of Ann-st.

Geo. Saunders' Metallic Tablet Razor Strop.—This inimitable article may be obtained of the sole manufacturers, J. & S. SAUNDERS, No. 7 Astor House, and of the various agents throughout the City.

New Reliable Spiral Spring Bed, with Bolster and Invalid Attachment. The best, lightest, cheapest and healthiest bed in the world. Sold at No. 506 Broadway, opposite St. Nicholas.

New-York
KEROSENE OIL.
A FULL SUPPLY FOR THE WINTER.
Dépôt of Company,
No. 93 Pearl-st., New-York.

Singer's Sewing Machines.

No. 2 sewing machines	$100
No. 1 sewing machines	90
The family sewing machine, A	75
The family sewing machine	50
Hemming gauges	4

I. M. SINGER & CO., No. 458 Broadway, N. Y.,
No. 158 Fulton-st., Brooklyn.

Grover and Baker's
NOISELESS FAMILY SEWING MACHINES,
At Reduced Prices.
No. 495 Broadway, New-York.
No. 182 Fulton-st., Brooklyn.

Taylor's Saloon, Broadway,
Corner Franklin-st.

This saloon will be found one of the best and most convenient places in the City for merchants to dine. The lower, or Fountain Saloon, is kept especially for, and is peculiarly adapted to that purpose, having large and commodious tables, and being quiet and retired. The bill of fare is the largest in the City, and at the same time the most economical, and the viands are finest the country affords.

The "Riggs Truss" is a Cleanly Truss—a water-proof Truss—a durable and economical Truss—a Truss which preserves the cord and contracts the openings—a Truss as is a Truss. No. 448 Broome-st., New-York.

MARRIED.

Newman—Oakman.—In this City, on Thursday night, Nov. 24, at the residence of the bride, by Rev. Lott Jones, Mr. John Newman and Miss Margaret A. Oakman, daughter of the late R. Oakman, M. D., all of this City.

Hodgdon—Lummus.—In this City, on Thanksgiving Day, Nov. 24, by Rev. John M. Krebs, D. D., Mr. Henry C. Hodgdon, of Marathon, N. Y., to Miss Ora M. Lummus, daughter of Ezra Lummus, Esq., of this City.

Sutton—Muren.—On Wednesday, Nov. 23, according to the ceremony of the Society of Friends, Joshua B. Sutton, of Brooklyn, to Mary Arno Muren, of this City.

Hardenbergh—Van Horn.—At Bergen, N. J., on Thursday, Nov. 24, at the Reformed Dutch Church, by Rev. Dr. Taylor, A. A. Hardenbergh, of Jersey City, to Miss Catherine Van Horn, of Bergen, N. J.

DIED.

Colton.—In this City, on Thursday, Nov. 24, of scarlet fever, Louis A., son of John and Ruth A. Colton, aged 1 year and 7 months.

The relatives and friends are invited to attend the funeral, at the residence of the family, No. 595 4th-st., on Saturday, the 26th, at 1 o'clock P. M., without further notice.

☞ Poughkeepsie and Springfield, Mass., papers please copy.

Kip.—In this City, on Wednesday evening, Nov. 23, of consumption, Maria Theresa Antoinette, daughter of Louis A. Beite, and wife of John George Kip, aged 26 years, 1 month and 3 days.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of her parents, No. 160 Mott-st., near Grand, on Saturday morning, 26th inst., at 9 o'clock, without further invitation. The remains will be conveyed to St. Patrick's Cathedral, Mott-st., where a solemn Mass of Requiem will be offered for the repose of her soul.

Harriot.—In this City, on Wednesday, Nov. 23, suddenly, Eddie Livingston, only child of Samuel and Annie S. Harriot.

The friends and relatives of the family are respectfully invited to attend the funeral, on Friday afternoon, at 1 o'clock, from the residence of his grandfather, J. B. Harriot, No. 139 West 25th st.

Crane.—In this City, on Tuesday evening, Nov. 22, after a short illness, Mrs. Leah Crane, wife of William Crane, aged 54 years.

The relatives and friends of the family are invited to attend the funeral, from her late residence, No. 59 Pitt-st., on Friday, Nov. 25, at 1 o'clock P. M., without further notice.

Bleecker.—In Brooklyn, on Wednesday, Nov. 23, after a short illness, George Washington Bleecker, aged 59 years, 10 months and 22 days.

The relatives and friends of the family are invited to attend the funeral, from his late residence, Hickory-st., near Classon-av., on Friday, 25th inst., at 2 o'clock P. M.

OFFICIAL DRAWINGS, BY TELEGRAPH, OF THE LEGALIZED LOTTERIES,
WOOD, EDDY & CO., Managers,
of the
DELAWARE, GEORGIA, KENTUCKY and MISSOURI STATE LOTTERIES,
AUTHORIZED BY THE LEGISLATURE.

The undersigned Commissioners, appointed by the Governor of the State of Delaware to superintend the drawing of the Delaware State Lottery, do certify that the following are the numbers drawn this day:

DELAWARE LOTTERIES.
Extra Class, No. 613, *Nov.* 24, 1859.
59, 11, 16, 70, 35, 4, 51, 25, 73, 52, 44, 43, 2.
Class No. 614, *Nov.* 24, 1859.
24, 68, 22, 56, 63, 5, 60, 14, 18, 27, 8, 67, 33, 32.

Witness our hands, at Wilmington, Del., Nov. 24, 1859,
GEO. C. GORDON,
JAS. SEAL,
JAMES DUNCAN.

Circulars, containing schemes for the month, will be mailed free of charge, by sending to
WOOD, EDDY & CO.,
Wilmington, Del., or Augusta, Ga.

KANE MONUMENT ASSOCIATION.

Hon. ANSON G. BURLINGAME, of Massachusetts, will deliver the opening address before the Kane Monument Association, at the Academy of Music, on SATURDAY EVENING, Nov. 26, commencing at 7½ o'clock.

An introductory address will also be delivred by Dr. JOHN W. FRANCIS, President of the Association.

TICKETS for the course, (ten lectures,) admitting a lady and gentleman	$3 00
Single Course Tickets	2 00
Single Tickets	50

JOHN H. WHITE,
Chairman of Lecture Committee.

THIRD BORDER MISSION LECTURE

At the Brooklyn Atheneum, on FRIDAY EVENING, Nov. 25, 1859, by
WILLIAM C. PRIME, Esq.,
(Author of "Owl Creek Letters," "Travels in the Holy Land," &c., &c.)

Subject—"THE GRAVES IN THE HOLY LAND,"

A New Lecture expressly for this Course.

Single admission .... 25 cents.

For sale at the door; Course Tickets everywhere.

Doors open at 7; Lecture at 8.

SILVER WARE.
GALE & WILLIS,
(LATE WM. GALE & SON.)
NO. 447 BROOME-ST.,
ONE DOOR WEST OF BROADWAY, NEW-YORK,
MANUFACTURERS OF
BRITISH STERLING SILVER WARE,
WHOLESALE AND RETAIL.
MANUFACTURED BY OURSELVES ON THE PREMISES.

STRANGERS visiting the City are invited to call and examine our stock of STERLING SILVER WARE, which is large and well assorted, comprising articles for FAMILY USE, also for BRIDAL and HOLIDAY PRESENTS.

ALSO.
IMPORTERS AND DEALERS IN PLATED WARE.
Established in 1821.

REGULAR REPUBLICAN NOMINATION
FOR MAYOR,
GEORGE OPDYKE.

ELEGANT FALL CARPETS
FROM AUCTION.
ENGLISH MEDALLION CARPETS.
CROSSLEY'S ROYAL VELVETS.
BRUSSELS CARPETING.
ENGLISH DRUGGETS.
RUGS AND MATS.
HIRAM ANDERSON, Bowery,
Third door from Hester-st.

20,000 yards good Ingrain Carpets, 25c., 30c., 40c., 50c. per yard. Remnants of Oil-Cloth at half price.
ANDERSON, Bowery, near Hester-st.

SOYER'S SULTANA SAUCE.

For hot and cold dishes, and every culinary preparation requiring a relish. Recommended by the London *Lancet* "as a great aid to digestion," and indispensable for the dinner-table. Made from the original recipe of the celebrated cuisinier, the late Alexis Soyer, ONLY by CROSSE & BLACKWELL, Her Majesty's Purveyors, London.

For sale by all grocers and fruit dealers.

Agents for the United States, G. G. YVELIN, No. 217 Fulton-st., N.Y. BRAY & HAYES, 34 Cornhill, Boston.

HAVE YOU FRIENDS IN CALIFORNIA?—If so, read
BAYARD TAYLOR'S PICTURES OF CALIFORNIA,
Ten Years Later,
In the NEW-YORK MERCURY, next week, and learn all about the country. Bayard Taylor will illustrate his new series of "LETTERS" by drawings from his own pencil.

ST. CATHARINES MINERAL WATER.—This extraordinary water having established itself as the great curative of the present age in dispelling Rheumatism, Rheumatic Gout, Kidney Complaints, Diseases peculiar to Women, and as a purifier of the blood, stands in the front rank of all medicines yet discovered.

Hundreds, the past summer, have received permanent relief from these distressing complaints.

The Agency have just received a large supply of the Water in its natural state, and also in a concentrated form for Bathing.

Price, $3 per doz. for natural Water,
" $8 " " for Bathing.

One bottle of the latter being sufficient for a Bath, which can also be used as a Liniment. C. L. MATHER, Sole Agent, Astor House.

P.S.—Look out for Counterfeits. New-York pamphlets sent upon ordering from the Agent.

NEW BOOKS.

HARPER & BROTHERS, Franklin-square, New-York,
PUBLISH THIS DAY:

I.
THE QUEEN OF HEARTS.
BY WILKIE COLLINS,
Author of "The Dead Secret," "The Lady in White" (just commenced in *Harper's Weekly*,) &c., &c.
12mo., Muslin, $1.

From the Press.

We recommend "The Queen of Hearts" to all our readers.

From the Messenger.

Mr. Wilkie Collins is both an original and a powerful writer. He has already made his reputation, else this work alone would place him at once in the foremost rank of our modern novelists.

From the John Bull.

The story of the "Queen of Hearts" is full of life and freshness.

From the Literary Gazette.

Mr. Collins has fashioned a most charming framework for his stories—a framework so bright and fresh that it gives a value of its own to the volumes. The "Queen of Hearts" is such a fascinating creature, so natural and so lovable, so wayward, impulsive, womanly and true-hearted, that we cannot choose but follow her through the pages with something of a lover's tenderness. As for the three old men, they are as good in their way—which is a different way—as the Brothers Cheeryble of immortal memory.

II.
THE PRAIRIE TRAVELER.
A HAND-BOOK FOR OVERLAND EMIGRANTS.
With Maps, Illustrations and Itineraries of the Principal Routes between the Mississippi and the Pacific.
BY RANDOLPH B. MARCY,
CAPTAIN U. S. ARMY.
Published by Authority of the War Department.
Small 12mo, Muslin, $1.

Whoever wishes to "read an American book" will find a genuine specimen in this volume. It is truly American to the back-bone, and makes us familiar with scenes and incidents that are found only in the great prairies between the Mississippi and the Pacific. The design of the work is to supply the overland emigrant with a complete and satisfactory guide on his arduous journey, describing the methods of prairie travel to the most minute detail, and founded on the personal experience of the author—a distinguished officer in the United States Army—rather than on the accounts of previous explorers. The information which it contains is, of course, not to be found in other publications. The subject is as novel as the recent paths which the feet of enterprise have opened in the virgin prairie. Written from actual knowledge, often attained through privation and peril, the statements of the author exhibit a remarkable freshness, and are not a little attractive from their vigorous style of expression, as well as for the practical information which they impart. The work is published by authority of the War Department of the United States, and cannot fail to prove useful and interesting to a large circle of readers besides those to whom it is especially addressed.

Either of the above sent by mail, postage paid, on receipt of price.

THE NEW-YORK OBSERVER,
of this week, now ready, with a full report of
THE NEWS OF THE DAY,
SECULAR AND RELIGIOUS;
Among the Articles are:
THE ACTION OF THE CHOCTAW NATION, SUSTAINING THE MISSIONARIES.
2. Revival Intelligence.
SHALL THE CHURCH ABANDON THE PUBLIC SCHOOLS?
RELIGIOUS EFFORTS AMONG THE WOUNDED SOLDIERS IN ITALY.
THE GOSPEL AT LYONS, IN FRANCE,
TREATMENT OF MINISTERS.
SOUTHERN FANATICISM; REWARD FOR GIDDINGS' HEAD.
NOTICE OF TIMOTHY TITCOMB'S LECTURE.

With a great variety of Literary, Scientific, Agricultural, Commercial and Miscellaneous Reading; making a national, conservative and wholesome newspaper for the times.

Single Copies, Six Cents; for a year, $2 50 by Mail; $3 when delivered by carrier.
SIDNEY E. MORSE, Jr., & CO.,
No. 37 Park-row.

NO. 52—END OF VOLUME III.
OUR MUSICAL FRIEND.
NOW READY.
PRICE 10 CENTS.
CONTENTS.

The Lass o' Gowrie	Scotch Ballad.
I cannot mind my Wheel, Mother—Ballad	G. Linley.
Charlotte Gallop	H. Lautenschlaeger.
Widow Machree—Song	S. Lover.
Cheer, Boys, Cheer—Song	H. Russel.
The Cuckoo Polka	A. Herzog.

All the Back Numbers constantly on hand!

Volumes 1, 2, and 3, comprising 52 Nos., handsomely bound in Gilt Cloth Cases. Price, $2 50 each. For sale at every news dépôt, and at the Publisher's Office, No. 107 Nassau st., New-York. The Solo Melodist will be ready on Tuesday next.

LILLIE'S
CHILLED AND WROUGHT IRON SAFES

Are a combination of wrought and chilled iron, made of wrought iron bars, half an inch thick, crossing each other at right angles, and riveted where the bars cross. Through and over this frame is poured Chilled Iron, making a Solid Casement, without bolts or joints, two inches thick. Inside of this Burglar-Proof Structure (which, when exposed to fire, is perfectly air-tight) is the fire-proof filling. These safes are all fastened with Lillie's Combination Bank Locks.

Now on exhibition,
THREE SIZES OF BANK VAULT DOORS.

Forty-one of these safes are now in use in New-York City Banks alone.

FRANK F. HOWE,
No. 203 Broadway, one block below Astor House.

STEARNS & MARVIN'S
WILDER PATENT
SALAMANDER SAFES,
Secured by the
"LA BELLE" POWDER AND BURGLAR PROOF LOCK.

These safes are warranted free from dampness, have been in use over 17 years, and *have never failed to preserve their contents from fire.*

DEPOT No. 40 MURRAY-ST., New-York.

BEEBE'S KITCHEN RANGES,

The most complete cooking apparatus in use. They are durable, economical in fuel and sure bakers.

Put up and warranted by
JANES, FOWLER, KIRTLAND & CO.,
(LATE JANES, BEEBE & CO.,)
No. 356 Broadway, New-York.

CURTAINS!! CURTAINS!!!
AT GREAT REDUCTION.
SATIN DE LAINES at $1 50 per yard,
Formerly sold at $2.
CORNICES, LACE CURTAINS AND WINDOW SHADES, equally low.
FERGUSON BROTHERS,
No. 351 Broadway.

GUINNESS' DUBLIN PORTER, ALLSOPP'S East India Tonic Ale, and Osborn's Pure Juice Port Wine, for sale by the gallon or bottle, by
G. E. MENDUM, Broadway corner Cedar st.

32. HEALTH OF AMERICAN WOMEN. 32.

It has often been a sad reflection that the physiological anatomy of women has rendered her liable to sufferings and diseases, for which a reliable remedy has never been found in the regular medical profession. Every mother of a family, and most females above 15 years of age, fully experience this. Social position, wealth and cultivated taste offer no exemption to this rule. So universal are these sufferings of women from the age of 15 to 45 years, that every one is interested in obtaining certain relief.

Irregularities, local displacements, general debility and nervousness seem to be the common lot of women during the largest portion of their life.

The experience of many years, the severe tests of investigation by scientific medical men, the use of the medicine in the practice and in the families of physicians, and its general use in the families of clergymen and among the most cultivated and refined in the country, has resulted in stamping the elegant and well-known preparation of the Graefenberg Company as the only reliable remedy ever known for the universal and distressing diseases of women.

It is prepared by an educated physician of great experience, and it will always be found fully equal to representations concerning it. It is known as *The Graefenberg Company's* MARSHALL'S UTERINE CATHOLICON. *Price*, **$1 50** *per bottle*; *five bottles for* **$6**. *It can be safely sent by express. Address* JOSHUA F. BRIDGE, M. D., *Secretary and Consulting Physician, Graefenberg Company*, No. **32** PARK-ROW, NEW-YORK.

All of the Graefenberg medicines may be confidently relied upon. They have been before the public for 12 years, and consist of eleven remedies, suited to all diseases, of either sex, incident to this country and climate.

I hereby certify that I have examined a number of testimonials exhibited to me by the Graefenberg Company, relative to the merits of their medicines, and I take pleasure in saying that they present evidences of genuineness, and are therefore entitled to the confidence of the public. N. BANGS, D. D., of the Methodist Church.

Having examined certificates of the Graefenberg Company, I take pleasure in saying that they present evidences of genuineness, and are entitled to the confidence of the public. My personal acquaintance with some of the members of the Graefenberg Company justifies me in expressing the opinion that their medicines are worthy of confidence. FRANCIS HALL, *Editor and Proprietor New-York Commercial Advertiser.*

Dr. J. F. Bridge *may be consulted professionally, or by letter, at his rooms in the Graefenberg Institution*, No. **32** *Park-row. Office hours*, **9** *to* **1** *and* **3** *to* **4**.

A FRIEND IN NEED—TRY IT.
DR. SWEET'S INFALLIBLE LINIMENT.

The great external remedy of the age. Prepared from the recipe of Dr. Stephen Sweet of Connecticut, the celebrated bone setter, whose fame is unrivaled by that of any living man. It is a certain and immediate cure for rheumatism, gout, neuralgia, sprains, bruises, cuts, wounds, sores, burns, scalds, piles, lumbago, headache, toothache, and all rheumatic or nervous disorders, external injuries, &c. All sufferers should give it a trial. RICHARDSON & CO., Proprietors, Norwich, Conn. For sale everywhere.

PERFECT PURGATIVE PILLS.
ELEGANTLY COATED WITH GUM.
RADWAY'S REGULATING PILLS
Are composed of New Medicinal Agents from the vegetable kingdom—of Extracts, Gums, Balsams, from Roots, Plants, Herbs, Trees and Flowers, possessing wonderful medicinal virtues recently discovered by Dr. Radway, the discoverer of RADWAY'S READY RELIEF and RENOVATING RESOLVENT, never before used as medicine.

RADWAY'S REGULATING PILLS are the only purely vegetable pills in general use, and are a

POSITIVE SUBSTITUTE
For CALOMEL, MERCURY, ANTIMONY, and their KINDRED MINERALS.

It is a startling fact that nine-tenths of the prescriptions given to the sick by physicians contain calomel and mercury, and their kindred poisons. No matter what the disease may be—whether active, acute, inflammatory or chronic—whether malarious, infectious, or contagious—whether fever, small-pox, influenza, scrofula, diarrhœa, dyspepsia, skin eruptions, rheumatism—calomel, mercury, corrosive sublimate, in one form or another, is prescribed, and this with no other view or expectation of the physician than merely changing the condition of the disease, at the risk of entailing upon the patient other maladies of a more frightful character than the original ailment.

This dangerous practice is by no means confined to the regular physician; but the majority of the so-called VEGETABLE and CATHARTIC PILLS, advertised to the world, *contain more or less Calomel, mercury, antimony and other mineral poisons.* As an evidence of this deception, so generally practiced, mark the effects which the most popular of these pills, called vegetable, produce upon the system of those who take them for any length of time. At first *drastic purgation, cramping, and pinching the bowels*, when an evacuation occurs, then leaving the system weakened in strength; and if the use of these pills are omitted for a day or two, the bowels again become costive, and the liver, stomach, kidneys, skin, are again disordered, and the general system thrown out of balance. Those, therefore, who desire to avoid this uncertain method of medication, are advised to resort to

RADWAY'S REGULATING PILLS,
which are the only
PERFECTLY PURGATIVE PILLS,
AND THE ONLY CERTAIN
Vegetable Substitute for Calomel, Mercury, Antimony and other Mineral Poisons in general use.

Those who use these Pills when sick, or experience unpleasant symptoms of approaching disease, may rely upon immediate recovery, and will be blessed with continued HEALTH.

THEY PURIFY AND EQUALIZE THE CIRCULATION OF THE BLOOD.

THEY CORRECT ALL IRREGULARITIES OF THE LIVER, STOMACH, BOWELS, HEART, BLADDER, KIDNEYS, HEAD AND BRAIN.

THEY PURGE AND EXPEL FROM THE SYSTEM OF THE SICK all morbid and CORRUPT HUMORS, AND RESTORE THE DISEASED ORGANS TO HEALTH AND REGULARITY OF ACTION.

UNDER THEIR HEALTHFUL INFLUENCE—

THE PULSE becomes regular and healthy.

THE HEART, LIVER, STOMACH and bowels discharge their several functions with healthful regularity, and the entire system is invested with such high conditions of health as to render it impregnable to the attacks of disease.

THEIR QUICK OPERATION.

In fifteen minutes after a dose of Radway's Regulating Pills are taken, no matter what may be the character of the disease, the malady will be arrested in its progress, and the patient will find immediate relief, and in from four to six hours an evacuation of the bowels will follow; a few doses will radically expel from the body all diseased and foul humors. They search out and expel all deep-seated humors and morbid deposits from the blood, skin, joints, liver, kidneys, stomach and bowels; they purge from the system all unclean and unhealthy humors, restoring a bountiful regularity of action to every organ in the system. We have not space in this advertisement to enumerate all the diseases and complaints which a dose or two of these Pills will so quickly cure, but will state that in all cases where it is desirable to produce an evacuation of the bowels, or to keep the bowels regular, or to restore the Liver, Heart and Kidneys to a healthy action, and to equalize the circulation of the blood, these desideratums will be quickly attained by a dose or two of Radway's Regulating Pills.

THEIR GREAT SUPERIORITY TO OTHER PILLS.

RADWAY'S REGULATING PILLS are more powerful and thorough in their operation. Yet they do not occasion the griping pains, weakness and debility which follow an ordinary dose of other pills; from two to four of Radway's Pills will produce a more thorough and effectual discharge from the bowels, in from four to six hours, than six to ten of any other purgative or cathartic pill known to the world; and the evacuations occasioned by Radway's Pills will be healthy, natural and pleasant.

In cases of Inflammation of the Bowels, Bilious Colic, Fevers of all kinds, Headaches, Inflammation of the Bladder or Kidneys, Apoplexy, Congestion of the Brain, relief in all cases is afforded in *fifteen* minutes after a dose of Radway's Pills are taken, and a cure effected in from four to six hours. We have never known a patient to die with any inflammatory or bilious disorder after taking a dose of Radway's Regulating Pills.

NO WEAKNESS, NO SICKNESS AT THE STOMACH, NO GRIPING PAINS follow their use.

In all cases of FEVERS, CONGESTIONS, INFLAMMATIONS, INFLUENZA, COLDS, COUGHS, HEADACHES, DISORDERED STOMACH, LIVER and HEART COMPLAINTS, relief from these difficulties is experienced *in fifteen minutes after a dose of the Pills are taken. They arrest the progress of the disease before an operation takes place, and in all cases an evacuation from the bowels will follow in from four to six hours.*

IN ACUTE DISEASES,
where a brisk operation is required, such as
INFLAMMATION OF THE BOWELS,
BILIOUS FEVER,
INFLUENZA,
CONGESTION OF THE LIVER OR LUNGS,
REMITTENT OR INTERMITTENT FEVER,
NEURALGIA, TIC DOLOREAUX—
FOUR TO SIX OF RADWAY'S REGULATING PILLS
will immediately break up the disease, and expel the offending humors from the system, in from four to six hours.

COSTIVENESS,
INDIGESTION,
HEARTBURN,
DYSPEPSIA,
HEADACHE,
WORMS, CONVULSIONS, FITS.
FOUL BREATH, LOSS OF APPETITE—
TWO TO FOUR
of Radway's Regulating Pills will expel from the system the diseased humors occasioning these difficulties.

TO SICK LADIES.
Radway's Regulating Pills will correct all irregularities of the *female system.*
LADIES SUFFERING FROM HYSTERIA
may rely upon a positive restoration to health by the use of these Pills.

These Pills are elegantly coated with gum, free from taste or smell. Price 25 cents per box, containing 30 Pills. Sold by druggists everywhere, and at RADWAY & CO.'S, No. 23 John-st., New-York.

MRS. WINSLOW'S
SOOTHING SYRUP.

MRS. WINSLOW, AN EXPERIENCED NURSE and female physician, has a SOOTHING SYRUP for children teething, which greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. Sold everywhere. Price only 25 cents per bottle. Office No. 13 Cedar-st.

MOREHEAD'S MAGNETIC PLASTER.
THE GREAT STRENGTHENER AND PAIN DESTROYER.

A positive antidote to COUGHS, COLDS, WEAKNESS OF THE CHEST, AND ALL PULMONARY AFFECTIONS incident to our changeable climate.
PAIN CANNOT EXIST WHERE THIS PLASTER IS APPLIED.
Price 25 cents a box.
SOLD BY ALL DRUGGISTS IN TOWN AND COUNTRY.

USEFUL IN EVERY FAMILY.
PAINT, GREASE SPOTS, &c., removed instantly. Gloves, silks, ribbons, &c., cleaned equal to new, without injury to the most delicate color or fabric, by HEGEMAN & CO.'S CONCENTRATED BENZINE. Only 25 cents per bottle. HEGEMAN & CO., Druggists. Nos. 161, 399, 511 and 756 Broadway.

CHAPPED HANDS, FACE, LIPS, &c.
CERTAIN CURE.—HEGEMAN & CO.'S CAMPHOR ICE WITH GLYCERINE. Cheap, safe and agreeable. Price 25 cents. HEGEMAN & CO., Nos. 161, 399, 511 and 756 Broadway.

Sent by mail on receipt of 20 cents.

HEGEMAN, CLARK & CO.'S CELEBRATED COD LIVER OIL, warranted pure and prepared from fresh Cod Fish Livers, by HEGEMAN & CO., Nos. 161, 399, 511 and 756 Broadway.

RETURNED CALIFORNIANS WILL READ BAYARD TAYLOR'S New Letters from the Golden State with great interest. Look for them in NEXT WEEK'S NEW-YORK MERCURY.

WIGS, $8. HAIR-DYE 75 CENTS—AT CAMERON'S MANUFACTORY, No. 199 Fulton-st., Brooklyn. Largest, cheapest, and most superior stock of wigs, toupees, &c., and curls in the States. Our celebrated dye applied in private rooms.

THANKSGIVING SERMONS.

[Continued from Third Page.]

to the land through those who fear Him. Let us remember that we have duties and obligations to perform corresponding to the blessings we enjoy; and let us accept the solemn and sacred charge God has committed to us. Religious men are in all respects the truest patriots. Our nation's future glory is to be measured only by God's presence in the quickening of the public conscience. And public conscience is being awakened to public sin by the spirit of prayer. Yes! there is great hope in the closets of the land. We may with reason look forward to the time when religion and morals shall keep pace with our growth in population. We are now beholding the dawn of such a day for our beloved country. God heareth prayer, and will speak peace to His people and His saints.

MOTIVES TO GRATITUDE.

REV. JOHN M. KREBS, D. D.

RUTGERS-STREET CHURCH (O. S. PRESBYTERIAN.)

Psalms, lxv: 2—Thou crownest the year with thy goodness.

The beautiful and bountiful procession of the seasons is like the progress of some magnificent monarch through his dominions. The bleak and barren Winter throws off his snowy mantle and retires before the genial influence of Spring; and, in turn, the splendid Summer appears in all "the pomp of groves and garniture of fields." Meanwhile, everywhere the path of God drops fatness. His way through the "year of his goodness" is strewed with food and gladness; as He brings on the train of the succeeding months, each one, like a wealthy noble, coronetted with budding promise, herb, and flower and fruit, until, at length, completing the glorious cycle, Autumn, loaded with various plenty, and wearing more than royal splendor, comes on to enrich the treasuries of the year with teeming munificence, to array it in imperial robes, and set the gorgeous diadem upon its brow.

The joy of harvest, and the feast of ingathering at the end of the year, signalised and celebrated the realization of the promise of the fruits of the earth. The season invited the grateful Israelite to offer thanksgiving to Him who crowned the year with his goodness.

Such is with us the annual story of beneficence and blessing. Yet there is sometimes a signal illustration of the goodness of God to His land—a peculiar interposition and marked kindness which stands out in contrast with preceding aspects of His providence. The margin reads, "The year of thy goodness," as if preceding years were less distinguished for the manifestations of such a divine beneficence. And thus, while we have had continual reason to rejoice in the review of perennial blessings varied and innumerable, there may be the recurrence of particular seasons when the peculiar exhibitions of the divine goodness to us would demand a special recognition and special tokens of rejoicing, thankfulness and praise. These are years of the right hand of the Most High.

Perhaps there is something of this in the circumstances in which we meet. Year after year we have had abundant reason for the annual acknowledgment. Our land, our liberty, our privileges, our religious and civil institutions, our progress in education and invention, our social enjoyments and domestic comforts, our personal blessings of life and health and food, our means of grace and holy hope of salvation, our peace and union as a Church, and all our opportunities of serving our generation by the will of God, all suggested prolific themes of comment, and the enumeration of constant and regular mercies in healthful uniformity, and the inculcation of personal and public duty. Yet, even if there is no change in the theme, no special exemption, no striking contrast requiring us to vary the expression, the very uniformity of God's bounty which makes us most apt to forget it, ought rather to stimulate our remembrance and devout acknowledgment. We ought not to require any extraordinary stimulus to this duty, in remarkable phases and appeals of Providence. Nevertheless, the review of so important a period of our lives as any one whole year, will furnish some reminiscences that are peculiar to ourselves amid its most ordinary experiences; while it may be, that, aside from these, are extraordinary, or, at least, more obvious and striking instances of heavenly favor,—in recoveries from painful or dangerous sickness, in deliverances from imminent peril, in the achievement of successes, in the multiplication of our comforts, and in manifold consolations in our times of sorrow and bereavement. All such experiences justify that rendering of the text which makes it expressive of some singular and supreme manifestation of God's loving kindness and tender mercy, as compared with the experiences of others, or with our own experience in former times. Each of us may say, as for ourselves and our portion: "Thou crownest the year of thy goodness."

Without insisting too stongly on this distinction, we may nevertheless advert to some particulars suggested by the whole Psalm, which may serve to illustrate our obligations to a thankful remembrance of the goodness of God toward ourselves, while we assent to the propriety of that recommendation of our rulers which invites us to think of God's lovingkindness in the midst of His temples.

It is not in my heart to disparage the thoughtful consideration of the powers that be, in making proclamation for the observance of this day of Thanksgiving. We accept it as an act of public homage to religion. Yet, I must be permitted to say that, like the perversion of the Sabbath to mere amusement and dissipation, the avoidance of the house of God by the multitude of pleasure-seekers, and by all who choose this day, or any other religious festival, for extraordinary attraction to the drinking saloons and the theatres,—for special railroad and steamboat excursions,—for military reviews, firemen's parades, and target companies' processions and practice, and for tempting crowds of thoughtless, frivolous, and idle persons to see the show, does not seem to me in happiest conformity with the avowed design of appointing the day, and inviting the people not only to cease from their usual labor and employment, but to worship and praise Almighty God in public ascriptions of praise and thanksgiving. And the example of those high dignitaries of State or City who patronize the vain displays which attract the populace from God's worship in His sanctuary, can hardly be expected to beget in the minds of the masses any enthusiastic reverence for the very pious recommendation they have proclaimed and indorsed.

I. The Psalm, first of all, distinctly suggests God's praise, in and for the goodness of His house, even of His holy temple. Public worship is enjoined and blessed. The Divine injunction and promise know nothing of that hypocritical pretence which disparages the day and the ordinances of God, on the plea that a visit to the fields, and streams, and open sky, invite to a better contemplation of Him, and promote a sincere worship. It is rather to be feared that precious little Divine knowledge is thus gained, and that bodily health and pure morals and good prosperity are not remarkably improved. Praise waits for God in Zion—in the assembly of His saints. There God is declared in His word and made known in His grace and truth in Jesus Christ. Praise is a revealed duty in view of a revealed God and Saviour. God in Christ is the only appropriate object of worship, obedience, trust, enjoyment, love and praise. He is the hearer of prayer, and all flesh must come to Him, through the propitiation of Christ. Our encouragement to draw nigh to Him, notwithstanding our crushing iniquities, arises from the propitiation of His Son Jesus Christ. The power of the cross is manifest in comforting the sinful conscience, and in drawing the heart to faith, and love, and repentance. His service is cheerfulness and joy. The evangelical scheme is disparaged by many, but its result is God's highest glory and man's highest good, and its method is the only power that brings the sinner back to God as His portion, and conforms him to the divine image he had lost. Those are evil times when such piety is contemned by the humanitary preferences of an unbelieving age. They undeify the gospel, and set up in the place of God an idol, a philosophical phantom, a dim effluence, rising from the depraved and darkened heart, a huge likeness of itself, to rival God who is a spirit, to be worshiped in spirit and in truth, to obscure his personality as the God and Father of our Lord Jesus Christ, and to undervalue the atonement of His Son. Let us cling to the faith of that cross, make it our hope, and the argument and motive of all true beneficence.

II.—The remainder of the psalm brings before our view the defence and prosperity vouchsafed to us by our Almighty God.

Verses 5—8 are a splendid description of His power and of the dependence and subjection of all creatures. He planted the mountains, controls the seas, and rules the turbulent nations. He is the God of grace; but he is also the great and dreadful God. He answers prayer by "terrible things in righteousness." His past recorded providence shows that He will avenge his elect, in redeeming them with desolating judgments upon their foes. He has an account yet to settle with Anti-Christian, persecuting nations, for the oppression of his heritage. We do not pretend to unfold the dark sayings of prophecy. The day will declare it. But coming events cast their shadows before. That prayer is still going up, until the time of its fulfillment shall be complete:

"Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from there may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian wo."

Kings and Cabinets make alliances and wars for their own purposes. But God has his purposes. What mean the unsettled and uneasy truces that leave affairs in such condition that no man can tell where or how soon revolutionary fury may break out of the volcano?—what new and surprising combinations may be formed—while diplomatists are perplexed and Peace-Congresses are an abortion, and the world's hope and heart are aghast? The tides of war roll over lands where Christ's saints were shut up and slaughtered—and the devouring sword may yet return to drink the blood of them who wield it. Certain it is that there will be a day of retribution, when Christ shall come to judge the world.

Even his own people are visited with corrections, and with the sore conviction that is relieved by faith and penitence. But He who fixed the everlasting hills and established his throne upon the floods will confirm the hopes of His people by these illustrations of His power, and His gracious power shall teach the world from rising to setting sun to acknowledge His truth, to fear His name, and to give Him praise forever.

Verses 9 and 13 are a magnificent description of that glad plenty with which the goodness and power of God fill the earth. He replenishes the streams; He pours out the treasures of the clouds; he clothes the pastures with fatness; and valley and hill smile with tillage and fertility.

All this display suggests to us our special exemption from God's three great jugments—*war, pestilence* and *famine*. There are, indeed, among us, ambitious and scheming politicians, ready to plunge us into war, and fanatical extremists, North and South, who would precipitate disunion. But the sober sense and patriotism of the bulk of our people, under God's overruling care, have thus far defeated the counsels of our crafty Atrithophels. Our trust is in God that it shall ever be thus. With public health and teeming harvests—religious privilege and blessing—a holy Sabbath and a holy Bible, and new proofs of the determined spirit of our intelligent people to defend these public and household blessings and bulwarks of religion and liberty, against the insolent demands of aliens and strangers, God has crowned the year with his goodness. Let us not attribute His work to second causes, to agents and instruments. Trust in Him, and do good, and verily we shall be fed. Rejoice before Him with thankfulness. Show gratitude in helping the weary, clothing the naked, and feeding the hungry, and teaching the ignorant, and rescuing the vicious. And so let all His goodness lead to repentance, unto eternal life, through the faith of God's dear Son.

SPECIAL TOPICS FOR THANKS.

REV. WM. R. WILLIAMS, D. D.

AMITY-STREET BAPTIST CHURCH.

The Amity-street Baptist Church was about one-quarter filled yesterday morning. After the customary preliminary services, Dr. WILLIAMS took his text from the 116th Psalm:

"O, what shall I render unto the Lord for all His benefits toward me?"

This, he thought, was a fitting question to be asked on an occasion like the present. There was something touching in the spectacle of a community called by their civil magistrate to recognize God's kindness in the year gone by. Above all they ought to be thankful for the existence of God, for even His abdication had been predicted by a French skeptic, who said, "The time has at length arrived when humanity substitutes itself definitively for God." It was a wiser and more practical mind—even that of the victor of Waterloo—that said in one of his three letters from the field of battle: "I have escaped—the finger of Providence was upon me." Providence was the mightiest worker; God was as truly first now, as in the days of the flood. They should remember in the first place national mercies—what God had done for the country as a whole—as a collection of individuals. They should be thankful for the character of the soil, for its agricultural and mineral wealth, for the stores of gold which had been recently discovered on our western shores, and for all the material benefits which God had bestowed in the construction of the earth, and through the instrumentality of man. They should not forget their constitutional and colonial history; how much they were indebted to those whose race is ended; how that God had recently rescued the commerce of the country from destruction, and preserved the Union, despite the tugging at the bonds. Let them hope that God would continue to do for the children as he had done for the fathers.

They had to be thankful for their relations with other nations. How different would it have been had results in Europe and Asia been different? On the part of many Catholics there had been a hope that Britain's rule in India would be broken. How deplorable would have been the result, had that rule been destroyed, and that country closed against Protestant influence, or the Christian missionary? And so in the case of the French interference in the political condition of Italy, had Austria triumphed, the Pope been rendered supreme, and Sardinia no more remained the refuge of the oppressed, or the home of toleration, how different the aspect! And in times gone by, had Russia been successful in establishing the Greek Church in Turkey, how could Protestant missions there have been continued? Did not the opening of China and Japan show that God had wrought wonders? True, they had cause for alarm. The extent of pauperism in New-York State was shown to be greater in proportion than that of England or Wales. It could not be claimed that this pauperism was imported, for a large proportion of it was native born. Then look at the state of our political parties, the extent of venality and shameless corruption of many of the public men! It could not be disputed that Pagan Rome did not know—did not tolerate so shameful and corrupt a state of venality as in these United States of Christian America, in the nineteenth century is tolerated. It was a lamentable state of facts, which should demand the attention of Christian men. Yet these were evidences of God's grace to us as a nation—the pouring out of God's spirit over the country until it had reached Ireland, Turkey, and far India. God was to be remembered for all these things, among evangelical Christians.

But there were personal mercies to be thankful for, far larger than national mercies—mercies to come, as well as those that were passed. Did any of them despond, and see gloomy prospects in the future, let them see to it that they did not form an unjust judgment of God"s mercy. What should they render to God for his mercies? God asked a recompense. When they offered to him the outpourings of a grateful heart, God smiled at the sacrifice, and was well pleased with the affection of the people. They should thank Him for all days of his mercy, render Him spiritual worship, honor Him with their substance in the first offerings of their increase, seek advancement in his graces, help their suffering fellow-men—especially on such a day as this—sustain the Christian Church, and honor its ordinances. What darkness would result were the sun taken from the solar system, and into what incomprehensible despair would the world be plunged were God to be withdrawn? God was willing to be their counselor. Did they ask what they should give to God for national and social blessings? God's first response was, "Give me thy hand." God could make them whole. Let them give themselves up to him, and say, "Speak, Lord, thy servant heareth."

THE KINGDOM OF CHRIST.

REV. STEPHEN H. TYNG, D. D.

ST. GEORGE'S CHURCH.

St. George's Church, Stuyvesant Square, was yesterday well filled, though considerably fewer persons than the ordinary Sabbath congregation were present. The regular service of the Episcopal Church, with additions appropriate to Thanksgiving Day, having been solemnized, the pastor, Rev. Dr. TYNG, preached a sermon on "the relation of the Christian to the World," taking for his text the sixth verse of the second Psalm—"Yet have I set my King upon my holy hill of Zion. The King—the monarch of the kingdom here alluded to—by all prophecy, by all Scripture, was Jesus Christ. This kingdom was the subject of Divine purpose and Divine decree—the kingdom of the Lord Jesus Christ upon the earth. As such it was a subject appropriate for the day of thanksgiving. The kingdom of Christ upon earth was not the kingdom of man; had no relation thereto; was everywhere presented in hostility to it. The kingdom of Christ and the kingdoms of the world every where manifested actual opposition to each other. The kingdoms of the world were always an organized apostacy, and there was not a government on earth at this day which was consonant with Christianity. God's glorious revelations of redeeming love were suffered, and protected, in more or less public profession, in all Christian countries; but where was the nation on earth that made the word or rule of Christ its law? Britain and America, as nations, might be selected as the most civilized on earth; yet they did not regard the divine authority as the infallible rule of their government. The advance of civilization had led to no advance in the acknowledgment of God as the head of all governments, or the principle that God's law should be acknowledged as the only law of human dominion. Was it acknowledged in the Parliament of Great Britain, or the Congress of the United States? In the times of Jonah and Daniel, it was more acknowledged than at the present day. Apostacy rules now in the most renowned nations of the earth. There was a separation, on principle, from God and His Christ, acknowledging no aid in human authority beyond the protection of man in his outward interests. We might survey historic testimony from the first governmental establishment of man on earth. One pervading principle has animated the governments of man, whatever their name; the exclusion, namely, of God from his own world, establishing idolatry, sometimes bearing direct hostility to the Word of God—only acknowledging it where it might be profitable for temporal interests, renouncing everything and anything else. In the present age what do we see in the most enlightened governments? One waging a bloody war on foreign soil for the purposes merely of aggrandizement. Another compelling its officers and subjects to protect and assist idolatry, heathen worship, in India, and in China encouraging the opium trade. Another, existing under a Constitution regarded as the freest yet known to the world, committed to the slavery of man—denying the rights of man to an oppressed race—holding them in perpetual bondage, forgetful that that race was equally with themselves purchased by the redeeming blood of the Son of God! All of them licensing public drunkenness, public licentiousness and public gambling!

We are assembled to-day, proceeded the reverend doctor, under the authority of a proclamation, in which not one syllable—except a word or two at the close—intimates that we are a Christian people. In the proclamation of the Governor of the State, announcing to-day as a day of general Thanksgiving, there is nothing, so far as our character as a religious people is concerned, that would not be equally appropriate in China. If these things are done in the green tree, need we stop to consider what will be done in the dry? or what are the relations of men ministering these principles of Government, to the Ruler on the holy hill of Zion?

In the midst of this organized apostacy, God has set up a kingdom of his own, over which he is to rule forever and break in pieces the combined power of the kings and governors of the world. From the time that the pure theocracy of Israel was broken up and its subjects sent into captivity in Babylon, the people of the living God were scattered, living as individuals among the nations; not of the nations, but among them. For 2,500 years this has been the history of the Church of God and its relation to the governments of men, owning another King than the world acknowledges, with other guidance than the laws and statutes of men. In early Christian times God's people were wandering exiles; in later ages they were sheltered in the valleys of the Alps, or in Western wildernesses or Eastern deserts, while the Apostate Power was sitting in the temple of God dooming his children to death and destruction. The sixteenth century of the Christian era inaugurated a system that gave protection to God's people, but in no kingdom of the world has the Son of God been ruler. Christianity has been tolerated, partially protected and defended, but never in obedience to God, but for the better sustaining human rights and interests. The very principle is avowed that human Governments must not interfere about religion, so long as men do not violate the outward requirements of society. Nothing more is shown towards Christianity than respect for it. And this is the highest civilization upon the earth! The Church of God is still in captivity. The more Governments neglect the authority of God, so much the more do they appear to be esteemed by the world. The Kingdom of Christ is yet in the keeping of individuals alone. The hill of Zion has not yet received the glorious throne. Yet a day is rapidly approaching when the kingdom of the world shall become the Kingdom of God and His Christ, when the King upon the holy hill of Zion shall rule over all the earth. It will happen in His own time, in His own way, by the instrumentality of such as He shall choose, but until that great day shall come the Church of Christ will remain in captivity.

In considering the duties of the Christian towards the world, the reverend Doctor gave several illustrations, the most noticeable of which had reference to the great subject which is agitating the country at the present day—African Slavery. He would not for a moment consent to view it as a domestic institution, or as a local institution, or as a shape of patriarchal servitude, or by any other mild designation used to cover up a hideous sin. He regarded it in his inmost soul as an enormous system of injustice and cruelty; in its political aspect, as a hideous deformity on the nation; viewed in its financial bearing, as a gross and costly waste. Every principle of Christian duty led him to testify against its atrocities. As an American citizen, he had a right to oppose its extension, laboring peacefully to that end, and for its utter abolition. As a Christian he had a right to express his opinion on the subject in every proper shape and on every suitable occasion. He felt that his duty compelled him to regard it as an unrighteous persecution, but it was not his duty to make it the unceasing subject of his pastoral labors, referring to it on all times and occasions. As a Christian it was not his duty to make it the subject of acerbity or denunciation or ribaldrous reproach. As an American citizen he had no right to encourage sectional animosity. He would not do evil that good might come—he would not violate the peace of God and man—would never give his sanction to any violence or tumult, would take no sword but the sword of the spirit. And he could no more justify in others than in himself a violence and bloodshed from which his soul shrank back in abhorrence. He could not be a partaker in other men's sins, even if the object was to give liberty to his enslaved fellow-man. I avow, added the Doctor, precisely what I have admitted, and I stop precisely where I have stated. As a subject of the King of Zion, I must remain always on his side. The day will come when the patient sufferer of wrong will be better than the wrong-doer. Meanwhile, they that take the sword must perish by the sword.

At the close of the sermon a collection for charitable purposes, in accordance with the rule of the Church on Thanksgiving Day, was taken up, and after the benediction the congregation dispersed.

ORDINANCE OF THANKSGIVING.

REV. MANCIUS S. HUTTON, D. D.

CHURCH ON WASHINGTON-SQUARE.

"Thou shalt observe the feast of Tabernacle seven days, after that thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."—*Deuteronomy, 16th chapter, from 13th to 15th verse.*

The feast of Tabernacles, so called because it was kept under green tents or arbors, was one of the three great festivals in which Israel was obliged to appear before God.

It was celebrated after the harvest, and was designed not only as a memorial of their manner of life while in the wilderness, but to return thanks to God for the fruits of the earth.

The time when this ordinance was to be observed, (when the fruits of the earth had been gathered,) and its design and nature, to return thanks to God by a joyful, national and social partaking of a feast, bring it into close and striking similarity with our annual Thanksgiving Day, and shows us that the free-hearted, uncommanded observance of the day by us cannot but be pleasing in the sight of God.

In endeavoring, then, to aid you in fulfilling the duties of the day, I derive instruction from this ordinance.

First—In the fact of its Divine appointment: We have in this fact that God, who is a spirit, and demands spiritual worship, has, notwithstanding, appointed certain rites and ceremonies—a proof of the value and importance of observing a day of Thanksgiving. We all feel some sense of gratitude for mercies received, but there is a tendency in our minds to forget the Divine hand in relation to regular and constant blessings; hence there can be no question that the most grateful among us will have our gratitude increased and our sense of Divine dependence deepened by a proper performance of the duties of the day. As we recall our mercies—the peace, health, prosperity, &c.—we must feel a warmer sense of gratitude than we would have done had we not been thus summoned before God. But in the fact that God appointed such seasons we have more than a mere proof of the value and propriety of such observances—we have an evidence of the love and regard of God, and of his desire to continue to us our blessings, for both his dealings with the nations and the declarations of his word show that the most certain way of having our blessings continued and increased is to acknowledge and adore the Divine hand; while, on the contrary, forgetfulness of God as surely brings destruction.

Secondly—I find instruction from the duty enjoined in this ordinance. Thou shalt rejoice in thy feast—rejoice in the Lord as the author of all our temporal blessings. From the very nature of creatureship, praising God as the author of all his mercies is the creature's highest and noblest condition; hence Heaven is all praise, and God is himself said to be glorified thereby—and the neglect of the duty is spoken of as the most decided mark of an ungodly state.

Thirdly—Instruction may be derived from the mode in which this ordinance was to be observed. *It was to be enjoyed as a festival of gladness.* One of the most serious libels on religion is that it is said to be a thing of gloom and sadness. Religion was designed not to lessen our pleasures, but to sanctify and elevate them. The Jews had many joyous *feasts* among their appointed rites—and the direction of the New Testament is to rejoice always, and to refuse no creature of God, but to receive it with thanksgiving. The next thing to be noticed in the mode of observing this ordinance is its family and social character: "Thou shalt rejoice in thy feast, thou and thy son and thy daughter, and thy man-servant and thy maid-servant." We see another illustration here of God's regard for the family circle, and of the duty of parents to have their households share in their religious blessings, and the importance of family religion. There yet remains another duty to be mentioned as part of the observance of a Thanksgiving Day, and that is the injunction that the stranger, the fatherless and the widow should be made to share in our rejoicing.

THE INSTITUTIONS YESTERDAY.

THE FESTIVAL AT THE FIVE POINTS.

Thanksgiving was observed in the usual manner, but with more than customary interest, at the benevolent institutions of the Five Points. The appeals for food and other necessary articles were generously responded to by their old friends, and upon the long list of donors, particularly to the Ladies' Mission, were found the names of many strangers, who, for the first time, availed themselves of the luxury of making glad the hearts of the little ones who were there grouped together for shelter, support and education, so that there was an abundance of everything required.

At the House of Industry some three hundred children, composed about equally of the inmates and of the destitute children of the locality, were gathered into the Chapel, where they sang hymns and patriotic songs, and were addressed by MATTHEW HALE SMITH, and others. The tables, which were loaded with everything to tempt the appetite and please the eye of childhood, were spread in the two dining-rooms, and, after the exercises in the Chapel, were eagerly surrounded, each child taking a place, standing. The visitors were so numerous that they filled up the passage-ways and blockaded the doors so that it was difficult to move about. The children, however, paid little attention to the strange but kind faces which everywhere greeted them, but ate with avidity the good things set before them. When they had finished they all marched back to the Chapel at the tap of the drum; the tables were reset, and the parents of the children who were known to be deserving were also invited in, and partook of a good dinner. In this manner some six hundred were bountifully supplied during the afternoon. The remainder of the day and evening was spent in the Chapel. Addresses were delivered by JOSEPH HOXIE, Rev. Mr. PADDOCK, and others, interspersed with singing. At the Five Points Mission, on the opposite side of the way, the children of the Sabbath and day schools entertained their numerous visitors with singing, addresses and recitations, until about 4½ o'clock P. M., when they were conducted to the adjoining hall, where tables were spread for nearly five hundred children. Provision was made, however, for about twelve hundred, who were fed at these tables during the afternoon and evening. Over three hundred dollars in cash was received by the Treasurer. There were numerous volunteer waiters both of ladies and gentlemen from among the friends of the Mission.

At the Home for the Friendless there were some fifteen hundred visitors during the day, and rising $400 was realized from donations and the sale of articles. The exercises, which were of an interesting character, consisted of singing, recitations by the children, and addresses by Rev. Mr. HOAG, Rev. J. PORTER, LUCIUS HART and others. About fifty thousand copies of the *Advocate* and *Guardian* are now issued monthly from this institution, the entire composition, proof-reading and other labor, excepting the press-work, being performed by girls at the Home.

AT THE ISLANDS.

The appropriations made by the Board of Governors for the purpose, provided the means of an excellent entertainment which was set before the boys on Randall's Island, the inmates of Ward's Island Hospital, and the inmates of the Insane Asylum, all which was enjoyed with infinite gusto by the respective recipients. Govs. BRUENINGHAUSEN and PINCKNEY, with a party of friends, visited the islands, and enjoyed the day and the dinner with their beneficiaries. The occasion passed off with great pleasure to all concerned.

THE NEWSBOYS' LODGING HOUSE.

The newsboys had a good time on Thanksgiving Day. More than seventy sat down to a dinner of roast-beef and turkey; after which a pile of pies and sweet-cakes was distributed among them, and an ample supply of apples. The walls of the Newsboys' Lodging House were hung with newspapers and appropriate mottoes, among which "Welcome to our Friends—Honesty is the Best Policy," was the most conspicuous. They enjoyed the day and the dinner very much, and were grateful to the friends who had provided it for them.

An unusual number of target companies were out, who left the City at an early hour for their favorite places of rendezvous. Among others was a large company of ship-carpenters from the neighborhood of Dry-Dock, newly formed, who proceeded to Conrad's Park. The weather, however, was too cold to render the amusement agreeable for a lengthy sojourn, and they mostly returned at an early hour, to enjoy their Thanksgiving turkey nearer home.

Stray parties also spent the day in uncomfortable rambles through the neighboring woods, in search of small game, but found little to repay them for their cold fingers and unsatisfactory tramp. The liquor-shops were generally closed, there were very rare cases of intoxication to be seen, and the day was as quiet as a Sabbath. In the evening, the various places of amusement were well patronized, while the more quiet enjoyed the evening in a social re-union after the New-England fashion.

THANKSGIVING ABROAD.

THE DAY IN BOSTON.

BOSTON, Thursday, Nov. 24.

The time-honored festival of Thanksgiving received universal observance in Boston to-day, as usual. The weather was very pleasant.

THE DAY IN PHILADELPHIA.

PHILADELPHIA, Thursday, Nov. 24.

Thanksgiving Day has been very generally observed by suspension of business. Two Regiments of military paraded, and all places of amusement were thronged this evening.

SITUATIONS WANTED.

FEMALES.

WANTED—A SITUATION AS COOK, BY A RESPECTABLE woman, who has served in first-class families in this City; is perfectly competent to fulfill the duties of a first-class meat and pastry cook in any gentleman's family; would not object to assist in washing and ironing, but prefers a regular cook's place. Apply at No. 64 West 18th-st., between 6th and 7th avs., two doors from 6th-av.

WANTED—SITUATIONS BY TWO RESPECTABLE young women; one to cook, wash and iron; the other to do chamberwork and waiting. Both are fully competent to fill their situations. Can give the most satisfactory reference; have lived two and three years in their last place. Call, for two days, at No. 209 East 20th-st.

WANTED.—TWO RESPECTABLE YOUNG WOMEN wish situations; one as cook, and the other as waitress, or would do chamberwork and fine washing; perfectly understand their business, and can come well recommended from their last place; have no objection to go to the country. Can be seen for two days at No. 94 West 24th-st.

WANTED—A SITUATION BY A RESPECTABLE young woman as cook in a respectable private family; one who perfectly understands her business, meats, poultry and game, and all kinds of desserts; also pickling and preserving; can give the best of City reference. Can be seen for two days at No. 210 West 25th-st., between 8th and 9th avs., third floor, back room.

WANTED—A SITUATION TO COOK, WASH OR iron; understands her business well; has one child, a little girl, and she would take very moderate wages if the child was left with her; can do chamberwork and waiting, or general housework; will do all in her power to give satisfaction. Call at No. 129 Waverly place.

WANTED.—A HIGHLY COMPETENT GIRL wishes a situation as excellent meat and pastry cook; makes the best of soups, bread, cakes, pies, jellies and preserves; would assist to wash and iron; can give the best of City reference; is careful, attentive and obliging. Call from 10 till 3 o'clock, at No. 129 Waverly-place, for two days.

WANTED—A SITUATION BY A MOST CAPABLE, faithful servant, highly recommended; is a very excellent cook and a most superior washer and ironer, perfectly trustworthy, obliging and neat, and an economical girl in the kitchen; no objection to do housework for a small family. Apply at No. 58 Atlantic-st., Brooklyn.

WANTED.—A COMPETENT SEAMSTRESS, who understands the cutting and fitting of ladies' dresses and children's clothing, in all their branches, and all kinds of family sewing; will go out by the week; a permanent situation preferred. City references. Call at No. 353 East 10th-st., in the trimming store.

WANTED.—A FIRST-RATE COOK WANTS A situation in a private family; has no objection to City or country; the best of reference from her last place. Also, a laundress. Call, for two days, at No. 163 Prince-st., corner of Thompson-st., Room 15.

WANTED—BY A VERY SUPERIOR YOUNG WOMAN, a situation as chambermaid and seamstress; can cut and fit, embroider, &c.; no objections to see to children; is willing and obliging and well recommended. Apply at No. 424 Broadway, up stairs.

WANTED—BY A RESPECTABLE YOUNG GIRL, a situation in a respectable private family as chambermaid and waitress; has the best of City reference from her last place; can be seen for three days at No. 109 East 13th-st., between 3d and 4th avs., Room No. 6.

WANTED—A SITUATION BY A RESPECTABLE young woman as first-rate cook, washer and ironer, in a small, private family. Best of City reference given. Call at No. 178 12th-st., between 1st and 2d avs., first floor, front room.

WANTED—BY A RESPECTABLE PROTESTANT woman, a situation in a private family as first-rate cook; understands her business perfectly; best of reference. Can be seen for two days at No. 209 East 21st-st., between 1st and 2d avs., first floor.

WANTED—A SITUATION BY A RESPECTABLE Protestant girl to do general housework; is a good plain cook, washer and ironer; best of reference given. Apply at No. 89 11th-st., in the rear.

WANTED—A SITUATION, IN THE COUNTRY, to do general housework, by an English woman; understands all kinds of baking, &c. Address E. G., Box No. 208 *Times* Office.

WANTED—A SITUATION BY A YOUNG ENGLISH woman as lady's maid and seamstress; is willing to make herself generally useful. Address E. C., No. 76 Columbia-st., New-York.

WANTED—A SITUATION BY A RESPECTABLE Scotch person, as seamstress. Apply for two days at No. 136½ West 19th-st.

A MIDDLING AGED ENGLISH LADY, OF refinement and education, desires a situation to superintend a household, or teach young children English, or would make a suitable companion to an invalid lady. Apply at No. 10 Lafayette-place, in South 4th-st., between 6th and 7th sts., Williamsburgh, from 10 to 2.

GOOD FEMALE AND MALE FRENCH, German and other servants, at Nos. 13 and 14 Bible House, 8th-st., between 3d and 4th avs.; also, first-class French and other cooks. French, German and Italian languages spoken. A lady in attendance.

MALES.

WANTED—BY A STEADY, INDUSTRIOUS young man, fully competent for his duties in every particular; is an excellent fireman; understands waiting well; would take a porter's situation, or anything that might offer in a respectable boarding-house, hotel, or private family; could care a horse; has a recommend for three years from his last place. Apply at No. 378 6th av., or address Box No. 136 *Times* Office.

WANTED—BY A STEADY YOUNG MAN, A situation as waiter, porter or fireman; is willing to be generally useful; understands well the care of a horse; can drive; knows the City well; has a recommendation of three years from his late employer. Apply at No. 378 6th-av., near 23d-st., or Box No. 117 *Times* Office.

WANTED—A SITUATION AS COACHMAN, BY an active, intelligent Protestant young man; he can take charge of garden, cows, &c., if required; no objection to the City or any part of the country. Five years' undoubted references of good character. Address or call, from 10 till 2 o'clock, on S. TYRREL, No. 133 West 16th-st., between 6th and 7th avs.

WANTED—BY A MAN AND HIS WIFE, SITUATIONS together, in a private family, or respectable boarding house; the man as waiter; he understands waiting, carving, serving public or private parties, &c. The woman as professed cook; she understands her business in all its branches. Address C. H., No. 803 Broadway, corner 11th-st.

WANTED—A SITUATION AS GARDENER AND coachman, and laying out of new grounds; understands his business in both branches; will make himself generally useful, and can milk a cow; can be well recommended. Address, for one week, M. D., Box No. 205 *Times* Office.

WANTED—A SITUATION AS COACHMAN AND groom, by a steady, sober man, who understands the care of horses, harness and carriages; is a good driver; has lived five years in his last place in the City, and can give the best of reference. Address L. D., Box No. 191 *Times* Office.

WANTED—A SITUATION, BY A FIRST-CLASS private waiter, in a private family; can produce satisfactory reference from private service; is single. Address J. M. K., at W. E. A. Kerr's grocery store, No. 716 Broadway.

WANTED—A SITUATION AS WAITER IN A PRIVATE family, by a young man, having five years' reference from his last place; no objection to the country. Address D. P., No. 86 West 45th-st., between 6th and 7th avs., front room, second floor, for three days.

UN FRANCAIS.—D'UNE FAMILLE RESPECTABLE, ayant recu unes bonne education, agi de 32 ans, et, possidant les meilleures recommendations, desire se placer chez une famille, (butler or waiter.) Il connait parfaitement bein son service. S'addresser a FRENCH, Box No. 200 *Times* Office.

HELP WANTED.

WANTED.—AN ACTIVE, INTELLIGENT BOY, who attends Sunday School, is wanted in the publishing office of a religious newspaper. Address Box No. 2,787 New-York Post-office.

WATCHES AND JEWELRY.

A RARE OPPORTUNITY.—LADIES' AND gentlemen's heavy gold hunting Watches and chatelaine Chains, by the best English and Swiss makers, for sale to pay advances at half their cost. Also, one diamond cross with 12 stones. Advances on diamonds watches, &c.

J. H. BARRINGER,
No. 170 Broadway, Room No. 25, up stairs.

HORSES AND CARRIAGES.

FOR SALE—A VERY SUPERIOR FAMILY Horse, 16½ hands high, dark-brown, bob-tail, fast traveler, very kind and gentle every way; will stand without hitching; would be a very desirable horse for a family or a physician; has always been used as such; sold only for want of use. Lowest price, $125.

BROWN & SMITH, Livery Stables, 120 East 24th-st.

DRY GOODS.

NOVEMBER, 1859.
GREAT SALE
OF
PRINTS.
AT
NOS. 80 AND 82 CHAMBERS-ST., N. Y.
DEFOREST, ARMSTRONG & CO.
Are opening the largest assortment of Prints ever offered by them for sale.
THE WAMSUTTAS.

These Prints are unsurpassed by anything in the market at the price, and are perfectly fast colors. They also control the balance of

KNICKERBOCKERS
AND
ROCKY GLENNS.

The Rocky Glenns are in new, neat and small figures, of excellent cloth, and superior to any low-priced print offered.

291 KELTY BROTHERS & LUM, 291
Are selling off their stock of
CURTAIN MATERIALS
At Reduced Prices,
As they remove from their present location about May, 1860.
ALL CUT GOODS MUST BE SOLD.
291 BROADWAY, 291
NEW-YORK.

500 DOUBLE-SKIRT SILK ROBES,
Reduced from $45 to $30.
CHAS. HEARD & CO.,
No. 301 Grand-st.

500 RICH TWO-FLOUNCED SILK ROBES,
Reduced from $35 to $25.
CHAS. HEARD & CO.,
No. 301 Grand-st.

200 RICH THREE-FLOUNCED SILK ROBES,
Reduced from $25 to $16 50.
CHAS. HEARD & CO.,
No 301 Grand-st.

800 RICH DRESS-PATTERNS SILK,
Reduced from $15 to $12.
CHAS. HEARD & CO.,
No. 301 Grand-st.

50 PIECES RICH FRENCH MERINOS,
Reduced from $1 to 69 cents.
CHAS. HEARD & CO.,
No. 301 Grand-st.

2,000 YARDS RICH PARIS DELAINES,
(ALL WOOL,)
Reduced from 5s. 6d. to 3s. 6d. per yard.
CHAS. HEARD & CO.,
No. 301 Grand st.

15,000 YDS. RICH MUSLIN DE LAINES,
(FRENCH,)
Reduced from 2s. 6d. to 1s. per yard.
CHAS. HEARD & CO.,
No. 301 Grand-st.

5,000 YARDS OTTOMAN VELOURS,
Reduced from $1 50 to $1.
CHAS. HEARD & CO.,
No. 301 Grand-st.

5 CASES "NEW-YORK MILLS" PRINTS,
Reduced from 12 cents to 6¼ cents.
CHAS. HEARD & CO.,
No. 301 Grand-st.

500 FINE CASTOR BEAVER CLOAKS,
Reduced from $12 to $8.
CHAS. HEARD & CO.,
No. 301 Grand-st.

NEW CARPETS
At
REDUCED PRICES.

Upwards of $100,000 in Carpets, at reduced prices. Goods sold in the retail department for cash, and at uniform prices.

Velvet Medallion Carpets, new patterns, $1 75 per yard.
Velvet Carpets, $1 25 to $1 60 per yard.
Tapestry Brussels Carpets, 92½c. to $1 per yard.
Brussels Carpets, (not Tapestry,) $1 12½ to $1 40 per yard.
Three-ply Carpets, $1 to $1 10 per yard.
Superfine Ingrain Carpets, all wool, 60c. to 75c. per yard.
Extra Fine and Fine Ingrain Carpets, all wool, 45c. to 60c. per yard.
Extra Fine and Fine Ingrain Carpets, not all wool, 30c. to 40c.
Twilled and Plain Venetian Carpets, wool and hemp; Dutch Carpets, Oil-cloth in various widths and qualities, 6-4 to 16-4 Druggets, Felt Cloths, Bordered Crumb Cloths, Rugs, Door-mats, Coir and Canton Mattings, Table and Piano Covers, &c.

GEO. E. L. HYATT,
No. 273 Canal-st., and No. 31 Howard,
Between Broadway and Elm-st., New-York.

LACE CURTAINS
AND
CURTAINS OF EVERY DESCRIPTION,
BROCATEL, SATIN,
SATIN DELAINES, TAPESTRY, REPS,
LASTING CHINTZ, &c., &c.,
By the yard, with every style of Trimmings,
OR MADE UP AFTER
THE LATEST PARISIAN DESIGNS,
In the best manner, at
GREATLY REDUCED PRICES.
SOLOMON & HART,
No. 369 Broadway

AT REDUCED PRICES.

JAMES GRAY & CO. now offer their entire stock of
RICH FASHIONABLE DRESS GOODS,
AT GREATLY REDUCED PRICES.
J. G. & CO. have just opened
NEW SILKS,
POPLINS, VALENCIAS, and
VELOUR OTTOMANS,
which will be sold much under regular prices,
No. 729 Broadway,
corner of Waverley-place.

REAL LACES AND FRENCH EMBROIDERIES.

JAMES GRAY & CO. will, for the balance of the season, offer their superb stock of
LACES AND EMBROIDERIES AT GREATLY REDUCED PRICES.

J. G. & CO. invite especial attention to this department of their stock, containing the very latest Paris styles, and many novelties of their own importation.
No. 729 Broadway, corner Waverley-place.

POPULAR TRADE IN CURTAINS.

SATIN DE LAINES
Reduced to $1 50 per yard,
Or made up in Curtains,
With Cornices and Trimmings complete,
At $15, $18, $20, and $25 per Set.
SOLOMON & HART,
No. 369 Broadway.

A GREAT SAVING TO BUYERS OF CARPETS, OIL-CLOTHS, &c.
CARPETS.
T. H. & J. R. CONKLING,
Importers and Wholesale Dealers
IN CARPETS, OIL-CLOTHS, RUGS, SHADES, &c.,
No. 33 Cortlandt-st., near Broadway,
Will, after this date, and until 1st of January next,
(Their wholesale trade being mostly over for the season,)
Offer their ENTIRE STOCK at RETAIL for
CASH, at WHOLESALE PRICES.
One profit can be saved, and
Selection made from the Largest Stock
Ever offered at Retail in the City.
Every grade of Goods
Can be had.

Experienced upholsterers have been engaged, and goods will be delivered free and laid in any part of this or the adjoining cities.

T. H. & J. R. CONKLING,
No. 33 Cortlandt-st., between Broadway and Greenwich-st.

INDIA-RUBBER GLOVES AND MITTS ARE now considered indispensable to all who value a soft, smooth, white hand. They protect the hands in all kinds of work; cure chapped hands, salt rheum, &c., and render the hands soft, smooth and snowy white. Impervious to water, hot or cold.

GOODYEAR'S India-rubber Glove Manufacturing
Company, No. 38 John-st.,
Manufacturers and Dealers in
RUBBER GOODS.
Of all kinds, wholesale and retail.

WET GOODS FROM THE STEAMER NEW-WORLD—Prints, Delaines, Bleached and Unbleached Muslins, Bedticks, Curtain Muslin; also, Paramattas, Cloths, Cassimeres, Beaver Cloths, Flannel Undershirts and Drawers, Blankets, Flannels, and a general assortment of Dry Goods, for sale by WILLIAM MATHEWS, No. 54 Catharine-st.

ELASTIC CORDS, WIRES, BRAIDS AND SUSPENDERS.—Cases of these fabrics of patent vulcanized rubber are being constantly imported for sale in conjunction with all my own manufactures. None of the above goods can be legally sold in the United States without my stamp.

HORACE H. DAY,
No. 23 Cortlandt-st.

AT MRS. GAYNOR'S CORSET AND SKIRT store, ladies can select from the largest stock and variety of styles. Strict attention paid to a graceful fit. Prices most reasonable. The fashionable Paris-shape Skirt just imported. No. 843 Broadway.

N.B.—Ladies' ill-shaped Skirts altered and made over.

IRISH LINENS, HANDKERCHIEFS, Shirt Bosoms, Table Cloths, &c., direct from manufacturers, low. LINEN WAREHOUSE, 128 Grand-st.

FURS.

FURS! FURS!! FURS!!!
FUSTER & SIEDE, No. 38 Maiden Lane,
Offer their rich and elegant assortment of LADIES'
FURS, consisting of HUDSON'S BAY SABLE,
ROYAL ERMINE, MINK, STONE MARTEN,
FITCH MARTEN, &c., &c.
Made up in the latest style, which they offer at the lowest prices.

LADIES' FANCY FURS.

The subscriber has opened his stock of Fancy Furs, Comprising Cloaks, Capes, Mantillas, &c., of Sable, Mink and other choice Furs, in the latest styles, low for cash, in no case exceeding wholesale prices at retail.

S. GOGE,
Practical Furrier, No. 49 Broadway, up stairs.
Furs, trimmings, &c., made to order in every style.

FASHIONABLE FURS.—FRANCIS LANDRY, No. 683 Broadway, having greatly enlarged his store, informs his friends and the public that he can now present for their inspection a much larger, richer, and more elegant assortment of FANCY FURS than ever before, to which he solicits their attention.

F. BOOS, IMPORTER AND MANUFACTURER of every description of European and American FURS, invites the attention of his customers and the public to his extensive and elegant assortment, which he will sell at very reasonable prices. No. 44 Maiden-lane.

39 LADIES' CHOICE FURS! 39
Consisting of Hudson Bay Sable, Mink, Stone Marten, Fitch, Ermine, Siberian Squirrel, &c.
39 At LEOPOLD LANG'S, 39
No. 39 Maiden-lane.

ASTROLOGY.

N. B.—WHO HAS NOT HEARD OF THE CELEBRATED Madame PREWSTER? She has been consulted by thousands in this and other cities with entire satisfaction. She feels confident she has no equal. She tells the name of future wife or husband; also, that of her visitor. If you wish truth, give her a call at No. 261 3d-av., above 19th-st. Ladies 50 cents; gentlemen $1.

REAL ESTATE FOR SALE.

PAPER MILL FOR SALE AT A BARGAIN.—Is situated in the town of Pittstown, Rensselaer County, N. Y., on the Macadamised road, 18 miles from the city of Troy. The mill is 35x83 feet, three stories high, built of wood, with good stone foundation; has 2 over-shot water wheels, viz., one 15 feet in diameter, and the other 30 feet in diameter; 2 engines, with 80 lb bars and cylinder washer; 1 rag cutter, 1 rag duster, 1 screw-press, 1 54-inch cylinder machine, with 3 iron cylinder dryers; 1 set of callenders, with 1 paper roll and 2 iron rolls; has been run in the manufacture of tea, tissue and straw paper. There will be sold with the mill about 28 acres of land, (including what is under water in the pond.) also 2 dwellings, 1 storehouse, 1 barn and shed. The property is well located. Freight from Troy to New-York $1 25 per ton. A supply of straw can be obtained in the vicinity and delivered at the mill; usual price $6 per ton. The property would be a good investment for any person with a moderate capital, and is offered at the low price of $4,500. Inquire of A. & W. ORR & CO., at their office, State Dam, Troy, N. Y., or of A. ORR, No. 41 Park-row, *Times* Building, Room No. 2, New-York.

COUNTRY SEAT FOR SALE AT ORANGE, N. J., containing from 6 to 26 acres, on the mountain side, near the depot, and one hour's ride from New-York City. The buildings are first class, new, large, and in complete order. All the latest improvements, and pure, soft spring water introduced throughout. The grounds are handsomely laid out, ornamented with trees, shrubbery, and a fine fountain. Fruit in great abundance. Apply to LUDLOW, PATTON & CO., No. 19 William-st.

FOR SALE—50 ACRES OF THE VALUABLE farm of the late Theodorus Bergen, in the City of Brooklyn. This property is located on 3d, 4th, 5th, 6th and 7th avs., 54th, 55th and 56th sts., commanding the best and most extensive view of New-York Bay and City, Brooklyn, Jersey City and Newark. Greenwood, Bay Ridge and Hamilton-av. cars constantly passing the property, and only 30 minutes to the Ferry. Apply to L. T. BERGEN, Exr., No. 30 Vesey-st., New-York.

BROOKLYN PROPERTY.—FOR SALE cheap, the new first-class brown-stone house, three story and basement, with all the modern improvements—possession 1st of May next—situated at No. 89 Fort Greene-place, between Fulton and De Kalb avs. Apply to JOHN F. SOLOMON & SON, No. 213 Washington-st., New-York.

FOR SALE—FIFTY ACRES LAND, ON WHICH are a factory building, two-story dwelling, thirteen feet fall at factory, nine feet a few rods above; stream never-failing and no risk from ice or floods; two miles west of the Hudson River at Newburgh.

SAMUEL W. EAGER.
T. McKISSOCK, Newburgh.

FOR SALE—A FIRST-CLASS BRICK HOUSE on 27th-st., between 6th and 7th avs.; price $8,000. Part can remain at 6 per cent. Also two lots on 5th-av. and 110th st. Also lots on 106th and 118th sts., between 4th and 5th avs. S. EDDY & CO. No. 51 Liberty-st.

FOR SALE—THE HOUSE AND LOT SITUATED corner of 2d-av. and 31st-st.; rents for $1,022 per year; will be sold for $11,100. Terms easy. Inquire of WM. FITTRITCH, No. 134½ East 32d-st.; and 20 other houses for sale cheap.

FOR SALE—A HIGH-STOOP AND FOUR-STORY house in 39th-st., between Lexington and 4th avs.; house 20 by 53 feet; lot 20 by 98 feet 9 inches; contains all the improvements. Inquire on the premises.

FOR SALE OR TO LET—THE BRICK HOUSE No. 17 Phelps-place, East 30th-st.; all modern conveniences. S. COCKCROFT, 13 Merchants' Exchange.

WANTED—SMALL FARMS IN THE VICINITY of New-York, for cash. Money to loan on City property. For sale, northwest corner of Greenwich and Watts sts. To exchange for merchandize, a house in Brooklyn. J. T. SANDS, No. 166 Broadway.

TO LET.

TO LET—THE BLOCK OF GROUND BOUNDED by 7th and 8th avs. and 149th and 150th sts. On the property is a large mansion with suitable out-buildings, well-adapted for a public house or hotel, and commanding a fine view of the Highbridge and Harlem River. For further particulars, apply at No. 85 Prince-st., New-York.

FOR SALE—THE LEASEHOLD OF THE THREE-story, brick-front house No. 7 Varick-st., on the west side, between Franklin and North Moore sts. The lease has 12 years to run from 1st of May next, at a ground-rent of $200 and the taxes. The lot is 20 feet wide and 65 feet deep. For further particulars inquire of PHILIP R. WILKINS, No. 14 Pine-st., Commercial Buildings.

TO RENT—TWO OFFICES ON THE THIRD floor, fronting the Park, in the *Times* Building. Apply at the *Times* Office.

TO RENT.—A LARGE ROOM, WELL LIGHTED, in the fifth story of the *Times* Building. Possession can be had at once.

PUBLIC NOTICES.

MAYOR'S OFFICE, NEW-YORK, NOV. 23, 1859.—Whereas, FREDERICA MARKUS, aged about twenty-five years, a native of Poland, was found on the morning of Sunday, the 6th of November inst., at about 2 o'clock, on Roosevelt-st., near the gutter, and in front of the house on the corner of Roosevelt and Chatham sts., lying insensible, with her skull fractured and bearing on her person other marks of violence, and was immediately taken to the New-York Hospital, where she died of said injuries shortly after admission. And whereas there is reason to believe that said injuries were caused by a murderous assault perpetrated by some person or persons unknown to the authorities; Now, therefore, I, DANIEL F. TIEMANN, Mayor of the City of New-York, in pursuance of the authority vested in me, do hereby offer a reward of FIVE HUNDRED DOLLARS for the discovery and conviction of the person or persons who caused the death of the said FREDERICA MARKUS, to be paid on the certificate of the District-Attorney, or the judge before whom such person or persons were convicted. But such claim for such reward must be made within twenty days after such conviction.

In witness whereof, I hereunto set my hand, and cause to be affixed the Seal of Mayoralty of the City of New-York, on this 23d day of November, A. D. 1859.

[L. S.] DANIEL F. TIEMANN, Mayor.

CORPORATION NOTICE.—THE COMMITTEE on Finance of the Board of Aldermen will meet on FRIDAY next, 25th inst., at 2 o'clock P. M., in Room No. 8 City Hall. All persons having business to transact before the said Committee, or who may be interested in any application pending before them, are hereby notified to be present at the above-mentioned time and place, without further notification.

JOHN J. BRADLEY, } Committee
THOS W. ADAMS, } on
JAMES OWENS. } Finance.

AVIS.—J'AI L'HONNEUR DE PREVENIR LE public que j'ai cède mon établissement, fondé et dirigé par moi depuis plusieurs années.

EDWARD MADDEN.

BOSTON, le 20 Novembre, 1859.

LEGAL NOTICES.

SUPREME COURT.—WILLIAM E. BOORAEM, Plaintiff, against DAVID C. STYSON, Defendants.—Summons for a money demand on contract.—To the above defendant: You are hereby summoned and required to answer the complaint in this action, which has been filed in the office of the Clerk of the City and County of New-York, at the City Hall in the City of New-York, and to serve a copy of your answer to the said complaint, on the subscriber, at his office, No. 52 John-street, in said City, within twenty days after the service of this summons on you, exclusive of the day of such service; and if you fail to answer the said complaint within the time aforesaid, the plaintiff in this action will take judgment against you for the sum of six hundred and eighty five dollars and five cents, with interest from the 5th day of October, 1859, besides the costs and disbursements of this action.—Dated Nov. 3, 1859.

E. A. DOOLITTLE,
n11-law6wF* Plaintiff's Attorney.

IN PURSUANCE OF AN ORDER OF THE Surrogate of the County of New-York, notice is hereby given to all persons having claims against the estate of HENRY CASAMAJOR, late of the City of New-York, merchant, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of Messrs. Grinnell, Minturn & Co., No. 78 South-st., in the City of New-York, on or before the 10th day of December next.—Dated New-York, June 2, 1859.

PAUL CASAMAJOR,
H. H. SEWALL,
je3-law6mF* Administrators.

IN PURSUANCE OF AN ORDER OF THE Surrogate of the County of New-York, notice is hereby given to all persons having claims against PETER MASTERSON, late of the City of New-York, deceased, to present the same with vouchers thereof to the subscriber, at the office of Reuben H. Cudlip, No. 119 Nassau-st., in the City of New-York, on or before the 12th of November next.—Dated New-York, May 10, 1859.

my27-law6mF* MICHAEL TREACY, Executor.

IN PURSUANCE OF AN ORDER OF THE Surrogate of the County of New-York, notice is hereby given to all persons having claims against DANIEL KELLY, late of the City of New-York, deceased, to present the same, with vouchers thereof, to the subscriber, at his residence, No. 42 West 17th-st., in the City of New-York, on or before the 22d day of March next.—Dated New-York, Sept. 8, 1859.

s9-law6mF* DANIEL O'CONOR, Executor.

COPARTNERSHIP NOTICES.

NOTICE.—THE FIRM OF MILLEMAN, WHITE & WEEKS is this day dissolved in pursuance of the partnership agreement, and the old business of the firm will be settled by either of the undersigned, to whom all payments are required to be made.

CROMWELL T. WHITE,
NEW-YORK, Oct. 28, 1859. JOHN HENRY WEEKS.

GROCERIES & PROVISIONS.

HOUSEKEEPERS,
USE JAMES PYLES' DIETETIC SALERATUS,
the most effectual and wholesome article ever introduced for all baking purposes. Sold by grocers everywhere.
Depôt No. 345 Washington-st., New-York.

WINES AND LIQUORS.

WELLINGTON & ABBOTT,
(Successors to A. Seignette & Co.,)
No. 47 Water-st.,
Sole Agents for
JULES ROBIN & CO COGNAC,
ALEX. SEIGNETTE BRANDY,
GRAPELEAF GIN,
DEWDROP GIN.

IRON AND HARDWARE.

MANGANESE ORE
For sale by RECKNAGEL & CO., No. 46 Cedar-st.

AMERICAN SHEET-IRON—OF SUPERIOR quality, and at low prices, for sale by
JOHN W. QUINCY & CO., No. 98 William-st.

BANCA TIN, INGOT COPPER, SPELTER, Antimony, Lead, Mt. Hope Cut Nails, &c.
JOHN W. QUINCY & CO., No. 98 William-st.

MACHINERY.

FOR SALE—A STEAM-ENGINE AND BOILER, in complete running order—12-inch bore, and 30-inch stroke. For further particulars, apply to S. V. BELLES, No. 520 Hudson-st., corner of West 10th-st.

AUCTION SALES.

W. A. CARTER, Auctioneer.

PEREMPTORY AND LARGE
SALE OF GRAFTED ORANGE,
LEMON AND CITRON
TREES;
ALSO, CAMELIA JAPONICAS, OF UNUSUAL
SIZE AND BEAUTY.

W. A. CARTER will sell at auction, on SATURDAY, Nov. 26, at 11 o'clock, in Coffee House Slip-square, foot of Wall-st., the finest collection of lemon, orange and citron fruit trees, also camelia japonicas, ever offered to the public.

There are large standard plants for green-houses, and smaller ones for parlors. The trees were imported from Italy and Havana by John W. Reynolds, Florist, South 7th-st., Williamsburgh fifteen years since. They are all grafted trees, and very hardy; will stand the climate till severe frosts, when they can be put into a cellar or cold room, and will blossom and fruit early; or, if kept in a room with a southern exposure, they will flower and fruit the whole year.

CATALOGUES now ready, at No. 52 Cortlandt-st.

Parties residing out of town can have them carefully packed by an experienced florist, at a trifling expense, to be transported in perfect condition.

AUCTION NOTICE.
SALE OF FRIDAY, NOVEMBER 25.
WILLIAM TOPPING & CO., AUCTIONEERS,
No. 119 Broadway,

Will sell on FRIDAY, Nov 25, commencing at 10 o'clock,
A LARGE, ATTRACTIVE AND SEASONABLE
STOCK OF STAPLE AND FANCY DRY GOODS.
ALSO,

Sale of FINE EMBROIDERIES, comprising an Entire Invoice, just landed, and never exhibited for sale in this market. There will be found full lines of neat, choice styles, selected for present retail sales, and probably the most desirable line that will be offered this season.

Also,
FURS,
100 lots Capes, Victorines, Muffs, Cuffs, &c.
Also,
To Fur Manufacturers:
200 FUR SEAL SKINS, OF VERY HIGH COST,
and to be sold without reserve.
Catalogues ready early on morning of sale.

THIRD DAY.
E. & F. H SCHENCK, Auctioneers.
THE GREAT TEA-KETTLE SALE.
DAVID SCOTT will sell,

On SATURDAY, at No 534 Broadway, at 10½ o'clock A. M., continuation sale of entire stock of housekeeper's furnishing goods. The catalogue begins on Saturday morning with Rodgers' fine table cutlery, pearl handle table knives in cases, silver-plated forks and spoons, German silver goods, kitchen utensils, tea trays, &c. A grand chance for families and the trade to supply with first-class goods.

E. & F. H. SCHENCK, Auctioneers.

ENTIRE STOCK OF HOUSE-FURNISHING GOODS AT AUCTION.—DAVID SCOTT will sell, on THIS DAY, Nov. 25, at 10 o'clock, at No. 534 Broadway, a full stock of fire sets, table cutlery, finest plated ware, tea sets, waiters, urns, forks, spoons, &c., fine Japan tea-trays, block tin ware, fine Britannia iron furniture, confectioners' moulds, tin ware, pots, kettles, fixtures of store, signs, &c. The sale will be continued every business day at same hour until the entire catalogue is gone through. The goods being all first class, presents a rare chance for dealers and families to lay in a supply.

HENRY H. LEEDS, Auctioneer—Salesroom 23 Nassau-st.

HENRY H. LEEDS & CO. WILL SELL at auction on SATURDAY Nov. 26, at 12 o'clock, in front of store No. 23 Nassau-st.

EXECUTORS SALE—a valuable pair of horses about 15¾ hands high, (switch tails,) one is a small horse, the other a bay mare about 8 or 9 years old, have been driven together for two years past, match in gait and very stylish; also, a double harness, made to order by one of the best City makers; also, a family coupee, has four seats besides the driver's glass windows, &c., and is in fine condition, made to order for private use, can be seen in front of the door as above, in front of our store; they are to be sold without reserve; a young bay saddle horse, 5 or 6 years old, a very stylish driver, although young, of great promise; an elegant plain four quarter coach, nearly new, used but a few times, and built by one of our best City makers, sold in consequence of the owner having no further use for it.

ADRIAN H. MULLER, Auctioneer.

SUPREME COURT, IN PARTITION.—VALUABLE BROOME ST. PROPERTY AT AUCTION.—ADRIAN H. MULLER will sell at auction, on TUESDAY, Nov. 29, 1859, at 12 o'clock, at the Merchants' Exchange, by order of the Supreme Court, under the direction of William Mitchell, Esq., Referee, the two-story and attic brick house and lot, known as No. 488 Broome-st., north side, near Wooster-st. Lot 18 feet 9 inches in width, by 75 feet in depth.

For maps and further particulars apply to the Auctioneer, No. 35 Wall-st.

HENRY H. LEEDS, Auctioneer—Salesroom, 23 Nassau-st.

HENRY H. LEEDS & CO. WILL SELL, at auction, on SATURDAY, Nov. 26, at 10½ o'clock, at the salesroom No. 23 Nassau-st., genteel household furniture, consisting of Brussels and ingrain carpets, rosewood suite in crimson brocatel, mahogany centre tables, rosewood do., elegant gilt frame pier mirrors, mantel mirrors, lace window curtains, mahogany sofas and tête-à-têtes, mahogany rockers in hair cloth, rosewood sewing chairs, gilt marble-top centre table, hair mattresses, blankets, pillows, and bolsters, China crockery, glassware, and kitchen ware. Also, 250 French glass shades in good order.

J. E. VAN ANTWERP, Auctioneer.

DUTCH FLOWER ROOTS AT AUCTION.—This TUESDAY, FRIDAY and SATURDAY, at 10½ o'clock, by J. E. VAN ANTWERP, No. 73 William-st., a fine collection of hyacinths, tulips, narcissus, iris, crocus, crown imperials, lilies, &c. Gardeners and those in want attend. 10 cases.

WM. WITTERS, Auctioneer.

WM. WITTERS WILL SELL THIS DAY at 2 o'clock, at No. 454 Canal-st., the entire furniture, &c., of a large house.—Carpets, oil-cloths, centre-tables, bedsteads, beds, bedding, dining-room and kitchen furniture; also, wagons, sleighs, &c.

MEDICAL.

QUERU'S COD LIVER OIL JELLY,

Approved by the Academy of Medicine, is the only cure for Consumption, Asthma and all kinds of Coughs. It is twice more efficacious than the liquid oil.

ALSO,

QUERU'S PATENT JELLIFIED CASTOR OIL, pleasantly flavored, taken without nausea, and does not cause constipation after use. It is the best purgative for children. To be had of the inventor, No. 135 4th-av., and all respectable druggists. PENFOLD, PARKER & MOWER, No. 15 Beekman-st., wholesale agents.

DR. WATSON TREATS ALL FORMS OF A certain kind of disease with a success which has won for him the confidence of the public. The remedies are safe, and cause no interruption from business. Dr. WATSON'S work—"The Cause and Cure"—has been pronounced by the reviewers the best popular compendium on all diseases of a private nature, including Spermatorrhœa and Debility, the results of early abuse, excess, or other causes. "Should be read by all persons previous to marriage."—*Medical Gazette.* Fine colored plates. Price $1. To be had of CHARLES MILLER, No. 436 Broadway, New-York, and of the author, at his private residence, No. 459 Broome-st., second block west of Broadway, from 8 A. M. to 9 P. M.

☞ Separate consulting rooms.

DR. WARD, NO. 483 BROADWAY—PERforms the only permanent and satisfactory cure of private diseases. Remember, all afflicted, that by consulting Dr. WARD you will immediately experience that Richard's himself again. Cure guaranteed, and medicines provided for $1. Female diseases successfully treated. Monthly pills, $1 per box, never fail of effect intended. Try them, all ladies in certain situations. Office No. 483 Broadway, next to Wallack's Theatre. Perfectly private, and arranged that patients never meet. Consultations gratis. Attendance till 10 P. M.

HIGHLY IMPORTANT TO BOTH SEXES—Married and single, in health or disease.—Dr. LAMONT'S Paris, London and New-York MEDICAL ADVISER AND MARRIAGE GUIDE, 30th edition. Over 400 pages, 12mo, cloth; 100 electrotyped engravings. Price $1. The author's offices for the unequaled Paris and London treatment of private diseases are at 647 Broadway, up stairs, New-York. Hours from 9 A. M. to 6 P. M. Treatment by mail and express also.

LADIES' RETREAT.—MRS. BYRNES, PHYSIcian and Accoucheur. No. 168 Thompson-st., between Houston and Bleecker, attends confinements; treats all diseases of women and children. Convenient rooms during treatment. Ladies attended at their own residences, if desired.

DR. RALPH, AUTHOR OF THE PRACTICAL *Private Treatise*, &c., offices corner of Houston and Crosby sts., (No. 139 Crosby-st.;) hours, 10½ to 2 and 6 to 9, Sunday excepted. Consultations by letter.

DR. LACOSTE'S FRENCH PRIVATE MEDICAL ESTABLISHMENT—Corner of Bleecker and Greene sts. Entrance, No. 184 Greene-st., open from 7 A. M. to 8 P. M. Special attention to the affections of ladies.

DUPUY'S CHILBLAINS BALM ALLAYS the intense itching at once, and speedily cures. At E. DUPUY'S family drug store, No. 609 Broadway.

HUNDREDS OF THE UNFORTUNATE are disappointed of a cure by not calling on DR. HUNTER at first, the Hunterian Dispensary, No. 3 Division-st., New-York City, established in 1834, for the Preservation of Human Life. PRIVATE CONSULTATION.—Dr. HUNTER has for thirty years confined his attention to diseases of a certain class, in which he has treated not less than fifty thousand cases, without an instance of failure. His great remedy, HUNTER'S RED DROP, cures certain diseases when regular treatment and all other remedies fail; cures without dieting or restriction in the habits of the patient; cures without the disgusting and sickening effects of all other remedies; cures in new cases in less than six hours. It roots out the poisonous taint the blood is sure to absorb, unless this remedy is used. It is $1 a vial, and cannot be obtained genuine anywhere but at the old office, No. 3 Division-st. Book for nothing, that treats of the evil effects of early abuse and indulgence, is embellished with elaborate colored engravings, portraying every feature and phase of disease, exposes the fallacy of the ordinary modes adopted for the cure of local as well as hereditary maladies, and gives the only safe and infallible remedy for expunging every trace of the virus from the system.

DENTISTRY.

A CLEAN AND WHOLESOME APPEARANCE OF THE MOUTH IS THE STRONGEST LETTER OF RECOMMENDATION.—Pain and loss of teeth entirely prevented by my new method of filling, which is warranted. Teeth and fangs ingeniously removed without sensation. Old sets exchanged, fitted or repaired; and new sets in handsomest style. VINCENT W. BATE, Dentist, 835 Broadway, corner 13th-st.

PAINTS, OILS AND BRUSHES.

COAL OIL.—IN CONSEQUENCE OF THE NUmerous complaints of impure coal oil, the subscribers offer to the public a superior article, free from many objections to which most oils are subject; an article which we warrant to give universal satisfaction. Sold, wholesale and retail, by DIETZ & CO., No. 132 William-st., sole owners and manufacturers of Dietz's Patent Coal-Oil Lamps, for burning coal oil either with or without a chimney.

MINERAL OIL.—WARRANTED AS PERFECT A coal oil as any other in market for durability, brilliancy in burning, and all the qualities that make a first rate article. This will be sold lower than usual prices. Barrels, 40 gallons.
JOHN W. QUINCY & CO., No. 98 William-st.

BILLIARDS.

PHELAN'S IMPROVED BILLIARD TABLES AND COMBINATION CUSHIONS, for sale by the patentee and manufacturers. Trimmings of all kinds always on hand.
O'CONNOR & COLLENDER,
Nos. 63, 65, 67 and 69 Crosby-st., New-York.

SHIPPING.

FOR SOUTHAMPTON AND HAVRE.

THE UNITED STATES MAIL
STEAMER FULTON,
J. A. WOTTON, Commander,

Will leave for Havre, touching at Southampton to land the mails and passengers, on SATURDAY, Dec. 17, at 12 o'clock, from Pier No. 37 North River, foot of Beach st.

This ship has five water-tight compartments, inclosing the engines, so that in the event of collision or stranding, the water could not reach them, and the pumps being free to work, the safety of the vessel and passengers would be secure.

Price of passage in second cabin, $75 and $60.

For freight or passage apply to
W. S. DRAYTON, Agent, No. 7 Broadway.

N. B.—The steamer ARAGO will succeed the FULTON, and sail Jan. 7.

THE BRITISH AND NORTH AMERICAN ROYAL MAIL STEAMSHIPS.

FROM NEW-YORK TO LIVERPOOL.

Chief Cabin Passage	$130
Second Cabin Passage	75

FROM BOSTON TO LIVERPOOL.

Chief Cabin Passage	$110
Second Cabin Passage	60

The ships from Boston call at Halifax.

PERSIA, Capt. Judkins.	CANADA, Capt. Lang.
ARABIA, Capt. J. Stone.	AMERICA, Capt. Millar.
ASIA, Capt. E. G. Lott.	NIAGARA, Capt. Anderson.
AFRICA, Capt. Shannon.	EUROPA, Capt. J. Leitch.

These vessels carry a clear white light at mast-head; green on starboard bow; red on port bow.

EUROPA, Leitch, leaves Boston Wednesday, Nov. 2.
PERSIA, Judkins, leaves N. Y. Wednesday, Nov. 9.
AMERICA, Millar, leaves Boston Wednesday, Nov. 16.
ASIA, Lott, leaves New-York Wednesday, Nov. 23.
CANADA, Lang, leaves Boston, Wednesday, Nov. 30.
AFRICA, Shannon, leaves N. Y. Wednesday, Dec. 7.
NIAGARA, Anderson, leaves Boston Wed'day, Dec. 14.
PERSIA, Judkins, leaves N. Y. Wednesday, Dec. 21.

Berths not secured until paid for.
An experienced surgeon on board.

The owner of these ships will not be accountable for Gold, Silver, Bullion, Specie, Jewelry, Precious Stones or Metals, unless bills of lading are signed therefor and the value thereof therein expressed. For freight or passage apply to E. CUNARD, No. 4 Bowling-green.

OLD MAIL LINE
FOR
CALIFORNIA,
VIA
PANAMA RAILROAD.
EXTRA STEAMERS AT PANAMA AND ACAPULCO.
Regular days 5th and 20th of each month.
On MONDAY, Dec. 5,

the North Atlantic Steamship Company will dispatch, at 2 o'clock P. M., from the wharf foot of Canal-st., the splendid steamship

BALTIC,

A. G. GRAY, Esq., Commander, for Aspinwall DIRECT, and will connect, via Panama Railroad, with the Pacific Mail Steamship Company's steamer

JOHN L STEPHENS,

W. F. LAPPIDGE, Esq., Commander, and proceed direct to San Francisco.

For freight, apply to the Company's office, No. 88 Wall-st. For passage, apply at the office over the gate, on the wharf, at the foot of Canal-st., to
WM. H WICKHAM.

TAPSCOTT'S LINE LIVERPOOL PACKETS.—The subscribers continue to grant certificates of passage to and from Liverpool by their favorite line of packets, comprising, in part, the following ships, viz.:

WM. TAPSCOTT, EMERALD ISLE, ALBION,
DREADNOUGHT, MIDDLESEX, JOHN J. BOYD,
BENJ. ADAMS, UNDERWRITER SWITZERLAND
WEST POINT, SHAMROCK, CAMBRIA,
PHŒNIX, VICTORY, CONSTELLATION.

Making with others a ship every five days.

The subscribers are also agents for the X LINE OF LONDON PACKETS and the GLASGOW LINE OF STEAMERS, for all of which they grant certificates on liberal terms.

REMITTANCES TO IRELAND, &c.

T. & Co. also continue to issue drafts payable on demand throughout England, Ireland, Scotland and Wales. Circulars with full particulars may be had on application (if by letter inclose postage stamp) to
TAPSCOTT & CO., No. 86 South-st., New-York.
Send or call for circular.
TAPSCOTT, SMITH & CO., Liverpool

FOR THE SOUTH AND SOUTHWEST, VIA CHARLESTON, S. C.—Semi-weekly, U. S. Mail Side-wheel Steamship Line. Cabin passage, $15; deck, $6.

The splendid steamship NASHVILLE, L. M. MURRAY, Commander, will leave Pier No. 4, North River, on SATURDAY, Nov. 26, at 3 o'clock P. M., precisely.

Through tickets to the following places:

To New-Orleans	$39 75	To Augusta, Geo	$20
To Mobile	35 00	To Atlanta, Geo	23
To Montgomery, Ala.	36 00	To Columbia, S. C	20
To Nashville, Tenn.	30 00	To Charlotte, N. C	22
To Memphis, Tenn.	33 50	To Jacksonville, Fla	21
To Knoxville, Tenn.	27 00	To Pilatka, Fla	23
To Chattanooga, Tenn	27 00		

For freight or passage, apply to
SPOFFORD, TILESTON & CO.,
No. 29 Broadway.

The COLUMBIA, Capt. BERRY, Commander, will succeed WEDNESDAY, Nov 30.

NOTICE.—No freight received after 2 o'clock on day of leaving.

FOR ALEXANDRIA, WASHINGTON AND GEORGETOWN.—The New-York and Virginia screw steamship Company's new and first-class steamship
MOUNT VERNON,
F. C. SMITH, Commander,
will leave Pier No. 12 North River, for the above ports, EVERY SATURDAY, at 3 o'clock P. M.

Cabin passage, with unsurpassed accommodations, $7 50

Freight 8 cents per foot on measurement goods. Other articles in proportion, and received on Fridays and Saturdays.

No commission charged for forwarding.

No bills of lading signed after departure of steamer.

For freight or passage apply to
H. B. CROMWELL & CO.,
No. 86 West-st.

PORTLAND AND CANADA.—SEMI-WEEKLY Line, *via* Victoria Bridge.—The first-class screw steamships
CHESAPEAKE, Capt. SIDNEY CROWELL,
PATAPSCO, Capt. L. H. LAYFIELD,
will leave Pier No. 12, North River, New-York, and Brown's Wharf, Portland, every WEDNESDAY and SATURDAY at 3 o'clock P. M. Running time, 36 hours.

These steamers connect with the Grand Trunk Railroad, forming the cheapest and most expeditious freight line to Montreal and Quebec.

Passage, including meals and stateroom, $5. Apply to H. B. CROMWELL & CO., No. 86 West-st.

THE NORTH GERMAN LLOYD'S STEAMship NEW-YORK, H. J. VAN SANSEN, Commander, carrying the United States Mail, will sail positively on SATURDAY, Nov. 26, at 12 M.,
FOR
BREMEN VIA SOUTHAMPTON,
Taking passengers for
LONDON, HAVRE, SOUTHAMPTON and BREMEN,
at the following rates:
First cabin, $100; second cabin, $60; steerage, $35.
For freight or passage, apply to
GELPCKE, KEUTGEN & REICHELT,
No. 84 Broadway.

FOR HAVANA.—QUAKER CITY LINE—CARRYing the United States Mails, and leaving each port every 20 days. The new, fast, and double engine steamship
YORKTOWN,
R. W. SHUFELDT, Commander,
Will take the place of the QUAKER CITY, and sail for the above port on MONDAY, Dec. 5, at 2 o'clock, from Pier No. 45, N. R. Her next trip will be made Dec. 24.

The YORKTOWN is a new ship, 1,800 tons burden, and well tested for strength and speed.

First Cabin, $60; Steerage, $25.

Freight received Dec. 1. Bills of lading furnished, signed on board.

For freight or passage apply to
HARGOUS & CO., No. 33 South-st.

FOR SAVANNAH AND FLORIDA.—THE American Atlantic Screw Steamship Company's new and favorite steamship MONTGOMERY, WM. C. BERRY, Commander, will leave Pier No. 12, North River, on THURSDAY, Dec. 1, at 3 o'clock, P. M. Passage to Savannah, with unsurpassed accommodations, $15. Through tickets to New-Orleans, $39 75; Mobile, $35; Montgomery, $26; Albany, Ga., $24; Columbus, $23; Atlanta, $23; Macon, $21; Augusta, $20; also, to principal places in Florida at lowest rates. Freight 10 cents per foot. Insurance one-half per cent. No risk taken under $200. Apply to
H. B. CROMWELL & CO., No. 86 West-st.

WINTER ARRANGEMENT.—THE NEW-YORK & VIRGINIA STEAMSHIP COMPANY'S steamships will receive freight every day for Tennessee, North Carolina, Portsmouth, Norfolk, City Point and Richmond, and will leave Pier No. 13 North River, at 3 P. M., as follows:
ROANOKE, Capt. COUCH, on WEDNESDAY.
JAMESTOWN, Capt. SKINNER, on SATURDAY.
Passage, stateroom and meals included, to Norfolk, $8; to Petersburgh or Richmond, $10.
LUDLAM & HEINEKEN, No. 115 Broadway.

FOR HAVANA, VIA NASSAU, N. P.—THE British and North American Royal Mail steamship KARNAK, Capt. BROWNLESS, will sail for the above ports, from the Company's wharf at Jersey City, on or about 9th December, 1859, and 7th January and 4th February, 1860; that is, on arrival of the steamers expected from England on these dates.

Passage Money to Nassau	$45
Passage Money to Havana	60
Passage Money between Nassau and Havana	15

For freight or passage, apply to
E. CUNARD, No. 4 Bowling-Green.

PACKAGES FOR EUROPE.—THE AMERICAN European Express will receive cotton and other samples; parcels, valuables and freight, at their office, No. 72 Broadway, and forward the same by every steamer leaving New-York or Boston. Low rates and dispatch guaranteed. H. S. LANSING & CO., Owners.

BUSINESS CHANCES.

TO CAPITALISTS AND OTHERS.—A PARTY already established in the sewing machine business, which is of a profitable nature, is desirous of extending the same by forming a Stock Company. An excellent investment guaranteed. Direct to MACHINE, Box 2,500 Post-Office, with full address and references.

TO CAPITALISTS.—FOR SALE, THE MAchinery and fixtures of a large manufactory of paper hangings, replete with every convenience for carrying on an extensive business With or without the building.
HART, MONTGOMERY & CO.,
No. 322 Chesnut-st., Philadelphia.

FOR SALE LOW—THE LUMBER, FIXTURES, and good-will of a carpenter jobbing business of 20 years' standing, and now in successful operation in the lower part of the City. Address J. R. W., Box No. 249 Post-office.

A STEAM GRIST-MILL FOR SALE.—ENgine of 25-horse power; also a dwelling-house, with ten acres of land, located 20 miles from New-York, easy of access by railroad. Apply to J. E. ALLEN, No. 155 Fulton-st., New-York.

FURNITURE.

BEST EXTENSION TABLES.
NEW IMPROVEMENT.
WM. HEERDT, Manufacturer,
No. 150 Wooster-st.,
Between Prince and Houston sts., New-York.
A large assortment of oak, walnut, mahogany, and other tables always on hand.

ENAMELED CHAMBER SUITES OF FURniture, in all colors and styles, wholesale or retail, at $25 and upwards; also, mattresses and paillasses.
WARREN WARD No. 277 Canal-st.,
four doors east of Broadway, New-York.

ENAMELED FURNITURE. — FIRST-CLASS grained and ornamental; acknowledged superior in style and finish to any made in this country. Mattresses bedding, &c. J. W. FISHER & CO., 652 Broadway.

FINANCIAL.

DUNCAN, SHERMAN & CO.,
BANKERS,
CORNER PINE AND NASSAU STS., NEW-YORK,
ISSUE
CIRCULAR NOTES AND LETTERS OF CREDIT for travelers, available in all the principal cities of the world.

AUGUST BELMONT & CO.,
BANKERS,
No. 50 Wall-st.,

Issue letters of credit for travelers available in all parts of the world, through the Messrs. Rothschilds of Paris, London, Frankfort, Naples and Vienna, and their correspondents

GAS LIGHT STOCKS FOR SALE,
in various City Companies, paying from Eight to Twelve per cent dividends.
JOHN B. MURRAY,
No. 40 Wall st., New-York.
Proprietor of the *American Gas Light Journal.*

NOTICE TO PERSONS HOLDING BONDS OF THE CITY OF CINCINNATI, DUE IN 1865.—Notice is hereby given by the Sinking Fund Commissioners of the City of Cincinnati, that they are now prepared to purchase Bonds of the City of Cincinnati due in 1865, to the amount of Two Hundred Thousand Dollars, ($200,000,) said Bonds having been issued to the Cincinnati and White Water Canal and to the Little Miami Railroad Company. Application for the disposal of the above Bonds, by stating terms, &c., may be made to THOS. H. WEASNER, Chairman Committee of Claims and Finance; or R. M. BISHOP, Mayor Cincinnati, Ohio.

OFFICE OF THE NEW-YORK AND NEW-HAVEN RAILROAD CO., CORNER 4TH-AV. AND 27TH-ST.,
New-York, Oct. 27, 1859.

NOTICE TO BONDHOLDERS.—THIS COMpany offers to the holders of its bonds, due Dec. 1, 1860, one-half cash and the balance in first and only mortgage bonds, due in 1875, upon terms which it is believed may be satisfactory to the holders. For particulars inquire at the Treasurer's office.
W. BEMENT, Treasurer.

BANK FOR SAVINGS, No. 67 BLEECKER-ST.,
October 20, 1859.

NOTICE TO DEPOSITORS.—IN ORDER TO avoid and correct incidental errors, and to furnish information that is wanted, the Trustees request the depositors in this Institution, having accounts not acted on for more than seven years, to send their pass-books to the Bank to be written up. By direction of the Trustees.
JAMES DE PEYSTER OGDEN, Sec.

TREASURER'S OFFICE OF THE STATE OF ILLINOIS,
November 19, 1859.

PUBLIC NOTICE IS HEREBY GIVEN, that the Treasurer of the State of Illinois will, on the first day of January, 1860, and from day to day thereafter for thirty days, at the American Exchange Bank, in the City of New-York, pay the interest on the Public Debt of the State of Illinois.
WILLIAM BUTLER, Treasurer.

FOR SALE—MISSOURI SEVEN PER CENT. Bonds, assumed by the State of Missouri. The ability of this State to pay its interest has been proved during the last two years. It is known that the present tax levy, including the special mill-tax for the further security of the interest on the public debt, will leave a large balance in the Treasury after payment of the January interest. H. G. MARQUAND, No. 48 Wall-st.

$5.000 WANTED—FOR WHICH A BOND AND mortgage will be given on a four-story brick building, cost $16 000, and $10,000 of insurance will be transferred; leased ground, 42 years and renewals. For particulars apply to J. H. GREGORY, No. 187 Greenwich-st., from 10 to 2 o'clock.

OFFICE OF JEFFERSON INSURANCE COMPANY, Nov. 15, 1859.—The Directors of this Company, at a meeting held yesterday, appointed Mr. SAMUEL E. BELCHER Secretary, in the place of Mr. GEORGE FARMER. MOSES TUCKER, President.

MERCHANTS' BANK DIVIDEND.—THE Merchants' Bank of the City of New-York has this day declared a Semi-annual Dividend of Three and a Half (3½) per Cent., payable on and after the 1st day of December next. J. D. VERMILYE, Cashier.

BILLS £1 UPWARDS ON UNION BANK, London, and Royal Bank of Ireland, for sale by
WELLS, FARGO & CO.,
No. 82 Broadway.

ILLINOIS STATE STOCK.—THE BOOKS FOR transferring Illinois State Stocks are now open at No. 40 Exchange-place. E. BEMENT, Transfer Agent.

SIGHT AND TIME BILLS ON ALL THE Southern cities, purchased by
DUNCAN, SHERMAN & CO.

CALIFORNIA STATE AND SAN FRANCISCO City Interest Coupons purchased by DUNCAN, SHERMAN & CO.

CALIFORNIA STATE INTEREST COUPONS, due 1st January next, bought by MEIGS & GREENLEAF, No. 50 Exchange-place.

CALIFORNIA STATE AND SAN FRANCISCO City Coupons bought by AUGUST BELMONT & CO., No. 50 Wall-st.

INSURANCE.

SECURITY
FIRE INSURANCE COMPANY,
No. 31 Pine-st.
CASH CAPITAL—$500,000.
CHEAPEST AND SAFEST
INSURANCE.
DEALERS RECEIVE
75 PER CENT. OF NET PROFITS.

When preferred a discount from the premium will be made in lieu of participation in profits.
JOSEPH WALKER, President,
THOS. W. BIRDSALL, Vice-President.
R. L. HAYDOCK, Secretary.

HOMESTEAD FIRE INSURANCE COMPANY.—At a regular meeting of the Board of Directors of this Company, held at their office, corner of Nassau and Beekman sts., New-York, on the 8th inst., PHILO HURD, Esq., was unanimously elected Vice-President.

The Company takes pleasure in informing the public that it has already realized a handsome surplus, and respectfully solicits a portion of the patronage of the public.
WM. CHAUNCEY, President.
PHILO HURD, Vice-President.
JNO. K. OAKLEY, Secretary.

RAILROADS.

NEW-YORK AND HARLEM RAILROAD.
WINTER ARRANGEMENT.—FARE $2 TO ALBANY.
On and after Monday, November 14, 1859, trains will leave 26th-st. Station, New-York, as follows:
For Williams' Bridge, 8:30 and 11 A. M.; 2:30 and 8:30 P. M.
For White Plains—12:30 and 5 P. M.
For White Plains—6:15 P. M., from dépôt corner White and Centre sts.
For Croton Falls—4 P. M., from 26th-st.
For Millerton—3 P. M., from 26th-st.
For Albany—9 A. M., from 26th-st. Mail train.
RETURNING, WILL LEAVE
Williams' Bridge—6:40 and 9:30 A. M.; 1 and 3:40 P. M.
White Plains—5 and 7:20 A. M.; 4:50 P. M.
Croton Falls—7 A. M.
Millerton—7 A. M.
Albany—11 A. M. Mail train.

CENTRAL RAILROAD OF NEW-JERSEY—Connecting at New-Hampton with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad.

FALL ARRANGEMENTS—Commencing Oct. 24, 1859.—Leaves New-York for Easton and intermediate places from Pier No. 2, North River, at 7:30 and 11:45 A. M., and at 4 P. M.; for Somerville, by above trains, and at 5:15 P. M. The above trains connect at Elizabeth with trains on the New-Jersey Railroad, which leave New-York from foot of Cortlandt-st., at 7:40 and 12 M., and 4:10 and 5:30 P. M.

The 11:45 A. M. train from New-York makes a close connection at Easton with the Lehigh Valley Railroad, and thence *via* East Pennsylvania Railroad to Reading without change of cars, and connects at Reading direct for Pottsville and Harrisburgh.

Passengers for the Delaware, Lackawanna and Western Railroad will leave at 7:30 A. M., only; for Lehigh Valley Railroad at 7:30 A. M. and 11:45 only.
JOHN O. STERNS, Superintendent.

NEW-YORK AND ERIE RAILROAD.—Passenger trains leave pier foot of Duane-st. as follows, viz.: Dunkirk Express, at 7 A. M., for Dunkirk, Buffalo, Canandaigua, and principal intermediate stations. Way Passenger, at 3½ P. M., for Newburgh, Port Jervis, and intermediate stations. Night Express, at 4½ P. M., for Dunkirk, Buffalo, Canandaigua, and principal stations. The Express trains connect at Elmira with the Canandaigua and Niagara Falls Railroad; at Binghamton, with the Syracuse Railroad; at Corning, with the Buffalo and New York Railroad, for Rochester and Buffalo; at Great Bend, with the Railroad for Scranton; and at Buffalo and Dunkirk, with the Lake shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and the Canada Railroads.
C. MINOT, General Superintendent.
N. MARSH, Receiver.

NEW-YORK AND FLUSHING RAILROAD CO.—Leave Fulton Market-slip for FLUSHING, per steamer MATTANO, at 9 A. M., 1 P. M., 4 P. M., and 6 P. M., connecting with cars at Hunter's Point. Returning—leave Flushing at 6:30, 8 and 10 A. M., and 3 and 5 P.M. Extra trains leave Hunter's Point for Flushing at 7:15 and 11:15 A. M.; returning, leave Flushing at 1 P. M.; passengers by this train will cross the 34th-st. Ferry. Fare 15 cents. Fare from Fulton Market slip, 25 cents. All above trains stop at the way stations, Calvary Cemetery, Winfield, Newtown and West Flushing. On Sundays cars leave Hunter's Point for Flushing and all way stations at 9:30, 11, 4, and 5:30 o'clock; returning, leave Flushing at 8:30, 10, 3 and 5:35 o'clock. Excursion tickets for the trip, 25 cents.

HUDSON RIVER RAILROAD.—FROM NOV. 14, 1859, Trains will leave Chamber-st. Station as follows: Express Trains 7 and 11 A. M. and 5 P. M.; for Sing Sing 4, and 6:40 P. M.; for Poughkeepsie 7:30 A. M. and 12:20 and 3:20 P. M.; for Peekskill 5:30 P. M. The Poughkeepsie, Peekskill, and Sing Sing Trains stop at most of the way stations. Passengers taken at Chambers, Canal, Christopher and 31st sts. Trains for New-York leave Troy at 6:15 and 10:10 A. M., and 4 P. M., and Albany about 15 minutes later. On Sunday at 6 P. M.
A. F. SMITH, Superintendent.

NEW-JERSEY RAILROAD—FOR PHILADELPHIA AND THE SOUTH AND WEST FROM JERSEY CITY—Mail and Express Line. Leaves New-York at 7, 9 and 11 A. M., and 4 and 6 P. M.; fare $3. New-Jersey Accommodation, 12 M.; fare $2 25. Tickets sold for Cincinnati and West, and for Baltimore, Washington, Norfolk, &c., and through baggage checked to Washington in 7 A. M. and 6 P. M.
J. W. WOODRUFF, Assistant Superintendent.

LONG ISLAND RAILROAD.—TRAINS LEAVE Brooklyn for Greenport at 10 A. M.; for Yaphank at 10 A. M. and 3.30 P. M.; for Syosset at 10 A. M. and 4.30 P. M.; for Hempstead at 10 A. M., 3.30, 4.30 and 5.30 P. M.; for Jamaica at 10 A. M., 3.30, 4.30, 5.30 and 6.30 P. M.

NORTHERN RAILROAD OF NEW-JERSEY, for Piermont, &c. Leave foot Cortlandt-st., (Sundays excepted,) 9.40 A. M.; 3:30 and 5:10 P. M. Leave Piermont at 7:05 and 7:45 A. M., and 2:20 P. M.

STEAMBOATS

FOR BRIDGEPORT—FARE FIFTY CENTS—Steamer JOHN BROOKS leaves Peck-slip, every TUESDAY, THURSDAY and SATURDAY, at 12 M. Freight taken at the lowest rates.
T. LOCKYER & CO., No. 113 South-st.,

FOR BRIDGEPORT—FARE 50 CENTS.—THE steamer BRIDGEPORT leaves Peck-slip, E. R., every MONDAY, WEDNESDAY and FRIDAY at 12 o'clock noon, arriving in time to connect with Housatonic, Naugatuck and New-Haven trains. Freight taken.

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STEINWAY & SONS invite artists and the public in general to call and examine their newly-invented OVERSTRING GRAND PIANO, which, for power and quality of tone, is pronounced superior to any other grand piano by all who have examined it, among whom are the best musical judges of the country, such as H. GOLDBECK, TH. HAGEN, (Ed. of the *Musical Review*,) U. C. HILL, W. A. KING, W. MASON, R. O. TIMM, H. A. WOLLENHAUPT, A. H. WOOD, O. SAAR, and many others.
STEINWAY & SONS,
Manufacturers, Nos. 82 and 84 Walker-st., New-York.

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MANUFACTURERS OF
GRAND, SQUARE AND UPRIGHT PIANOS.
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C. & SONS have been awarded 35 prize medals for the superiority of their manufacture for the past 35 years.
ALSO FOR SALE,
MASON & HAMLIN'S SUPERIOR
MELODEONS AND HARMONIUMS,
For parlors, churches, vestries and lodges.
At wholesale and retail.
PIANOS TO RENT.

ESTABLISHED IN 1834.
JOHN B. DUNHAM,
Manufacturer of
GRAND AND SQUARE PIANO-FORTES.
Manufactory and Warerooms,
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East 13th-st.,
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Purchasers may rely upon these instruments. They are warranted for five years, and the prices moderate.

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"The best Piano existing."
Recommended by Thalberg, Gottschalk, Fry, Strakosch, and others.
Manufactured by the DRIGGS PIANO COMPANY.
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HAINES BROTHERS
PIANO FORTES
For sale low at their new warerooms No. 626 Broadway, (next door to Laura Keene's Theatre.) Pianos to rent.

BIBLE-HOUSE PIANO WAREROOMS.
Improved new scale 7-octaves, at $200, $250 and $300.
T. H. CHAMBERS, Bible House, Astor-place.

FIRST PREMIUM, 1859—AWARDED TO BARBERIE & BLOOMFIELD, by the American Institute, for the best Piano-fortes, on account of their power, even regulation, and especially for the quality and sweetness of their tones. Our instruments are warranted to stand in tune equal to any that are made. Wareroom and Manufactory 173 Grand-st., corner of Baxter.

RAVEN, BACON & CO.—(SUCCESSORS TO Bacon & Raven,) piano-forte manufacturers, warerooms No. 135 Grand-st., near Broadway, where a full assortment of instruments may be found, exclusively of our own manufacture, warranted in every respect.

HAZLETON BROS., PIANO-FORTE MANufacturers No. 99 Prince-st., offer a fine assortment of brilliant and full-toned Pianos, at the lowest rates. Warranted to give satisfaction; guaranteed for 3 years.

PIANOS AND MELODEONS OF SUPERIOR quality, new and second-hand, for sale or to rent, at reduced prices. Rent allowed if purchased. Monthly payments received for Pianos and Melodeons, at No. 333 Broadway. HORACE WATERS, Agent.

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No. 806 Broadway, New-York,
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MONDAYS and THURSDAYS, TUESDAYS and FRIDAYS in Brooklyn.
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CLASSES OPEN AT ALL TIMES FOR BEGINNERS.
Quarter commences from first lesson taken.
Private class for ladies at 11 A. M. Seventh edition of Dodworth's work on dancing, &c., for the use of his pupils, just issued.
Private, family, or school classes attended.
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E. FERRERO'S DANCING ACADEMIES, No. 5? West 14th-st., New-York, and No. 122 Clinton-st., Brooklyn, now open for the reception of pupils. Afternoons for misses and masters, evenings for gentlemen, and mornings for ladies. Circulars can be had at the Academies.

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NOW READY.

REMINISCENSES OF RUFUS CHOATE. By Hon. EDWARD G. PARKER. Crown 8vo., 522 pages. With steel portraits. Cloth, price $1 50.

The great fame of Mr. CHOATE, as an advocate, gives an interest to all his habits of thought, expression and labor.

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"At the close of the studies of college and the Dane Law School, he (Mr. CHOATE) took me into his office, and from that time on I saw him almost daily till the close of his life.

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"We have not space at present to pursue our notice of this book. We shall, if possible, recur to it, for it abounds in most interesting and instructive matter. Mr. Parker has performed his difficult task with excellent judgment and taste. Some of the best things in the book are his notes of Choate's conversation, which extends over an immense range of topics, and was fascinating and instructive on all."

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From 9 to 4½ P. M. Admittance on application at the Studio, University, Washington-square, Room No. 12.

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A pamphlet of information sent free.

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By order of the Board.
R. W. HARTLEY, Secretary.

LOST AND FOUND.

NOTICE.—LOST, EARLY IN OCTOBER, WHILE in transmission by mail, a note made by Aaron Shaw, of Cincinnati, for $150, dated June 3, 1859, at 4 months, to order of B. Mark. The public are cautioned against negotiating the same, as payment has been stopped.
C. & J. RUSSELL,
No. 17 Hamersley-st., New-York.

AMUSEMENTS.

ACADEMY OF MUSIC—MAGIC FLUTE.
POSITIVELY LAST WEEK BUT ONE OF THE PRESENT SEASON.
THIS (Friday) EVENING, Nov. 25, at 8.
POSITIVELY LAST NIGHT
Of Mozart's world-renowned grand Fairy Opera, in two acts, of
THE MAGIC FLUTE.
DIE ZAUBERFLOTE.
PRINCIPAL CHARACTERS.

Madame COLSON	as	THE QUEEN OF THE NIGHT
Madame GAZZANIGA	as	PAMINA
Madame STRAKOSCH	as	PAPAGENA
Madame BERKEL	as	The first lady and first boy
The popular tenor,		
SIGNOR STIGELLI	as	Tamino
The great baritone,		
SIGNOR FERRI	as	Papageno
Signor WEINLICH	as	Sarastro
Signor AMODIO	as	The Negro Monostatos
Mr. MULLER	as	The Speaker

Mme. MORRA, Mme. REICHARD and Mrs. BERNER.
Musical Director and Conductor.....CARL BERGMAN
TO-MORROW, (SATURDAY,) at 1 o'clock,
LAST GRAND MATINEE (but one.)
The Matinée will consist of the entire of Mozart's opera
THE MAGIC FLUTE,
which will be positively given for the last time,
and the celebrated third act of
LUCIA DI LAMMERMOOR,
in which
Mlle. ADELINA PATTI,
will make her second appearance as.....Lucia.
Signor Brignoli.....as.....Edgardo.
Doors open at 12; Matinée commences at 1.
Admission to all parts.....ONE DOLLAR.
NO RESERVED SEATS.

The Directors pledge themselves that all announcements made in the advertisements will be rigidly complied with.

The Matinée will commence at 1 o'clock precisely. Doors open at 12. The performance will conclude at FOUR O'CLOCK P. M., to enable visitors from the country to be in time for the railroads and steamboats.

ON MONDAY, NOV. 28,
POSITIVELY LAST WEEK OF THE SEASON,
as the Academy will close on Saturday, the 3d of December, for Opera, until February next.
On MONDAY, Nov. 28, by general request,
THE SICILIAN VESPERS,
which can positively be given for this night only.
THE SICILIAN VESPERS
Will be produced at the Academy of Music,
WITH NEW SCENERY AND PROPERTIES,
By Signor Hannibal W Calyo, from the original models of the Grand Opera in Paris, obtained through the kind permission of his Excellency, Monsieur le Ministre de la maison de l'Empereur, M. Achille Fould.
THE UNIQUE AND PICTURESQUE DRESSES,
Presenting a most faithful picture of the costumes of the thirteenth century, have been made in Paris by Monsieur LeRoy, costumier of the Grand Opera, and Signor Bruschi, costumier from the principal theatres in Italy, Signors Bozzani and Abiati.
THE NEW ACCOUTREMENTS AND PROPERTIES
Are from the celebrated Manufactory of Monsieur Granger, armorer to his Majesty the Emperor of the French.
PRINCIPAL CHARACTERS.

The Princess Ellena	Mme. COLSON
Arrigo	Sig. BRIGNOLI
The Governor of Monforte	Sig. FERRI
Procida, Chief of the Conspirators	Sig. JUNCA

SECONDARY CHARACTERS
by Madame Morra, Signors Muller, Rubio, Quinto, Ximenes, Crouza, Panfi, &c.
In the first act TARANTELLE by Mlle. DEULIN (by permission of the Management of the WINTER GARDEN,) Mr. DENSTAEDT and the Corps de Ballet.
ON WEDNESDAY, Nov. 30, revival of
THE HUGUENOTS,
Which will be given with entirely new and splendid dresses and properties, and the magnificent mise en scene of last year.
THE SALE OF SEATS AND PRIVATE BOXES
For to-night's Magic Flute commences this morning; for the Sicilian Vespers, to-morrow (Saturday) morning, at the following
TICKET OFFICES:
The box office of the Academy of Music; Sibell's stationery store, No 12 Wall-st.; No. 2 Astor House, one door above Vesey-st; and at Hall & Sons and Breusing's music stores, and at the door on the evening of the performance.

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No. 718 Broadway, (opposite New-York Hotel,)
MR. AND MRS. HENRI DRAYTON'S ENGLISH BUFFO OPERA, COMEDY AND LYRIC DRAMA.
FRIDAY EVENING, Nov. 25, at 7½ o'clock.
ANOTHER NEW OPERETTA!
NOTHING VENTURE, NOTHING HAVE,
OR, A COURTSHIP IN 1640.
Written by HENRI DRAYTON. The music selected from DONIZETTI, containing the gems from "Don Pasquale," "Maria di Rohan," "Parisina," &c. To conclude with
LOVE'S LABOR LOST,
introducing Mrs. DRAYTON'S astonishing impersonations of MIGGY O'CALAGAN and SAREY GAMP, together with the "STAR-SPANGLED BANNER," by Mr. DRAYTON.
Places may be secured any number of nights in advance, without extra charge, at the office of the New Parlor Opera House, from 8 A. M. to 5 P. M.
Seats (numbered and secured,) 50 cents; other seats, 25 cents.
The entertainment is finished each night at 10 o'clock.
GRAND MATINEE EVERY SATURDAY, at 2 P. M.

ANNUAL ENTERTAINMENT
IN AID OF THE
CHARITABLE FUND
OF THE
ST. GEORGE'S SOCIETY.
WINTER GARDEN,
NOV. 26, 1859.
Doors open at 7 o'clock. Performance to commence at 7½ o'clock.
The entertainment will commence with the favorite drama of "SMIKE," by the talented company of the Winter Garden, followed by the NATIONAL ANTHEM, by Miss GELLIE, Mr. HENRI DRAYTON and Mr. PERRING. Together with the effective Chorus of the Winter Garden.
DUETT:
"When morning light is beaming".....Kuchen
By the Misses' GELLIE.
BALLAD:
"Adelaide".....Beethoven
Mr. E. JURING.
After which, the Parlor Opera of
LOVE'S LABOR LOST,
BY MR. AND MRS. HENRI DRAYTON,
Who have kindly offered their services on this occasion.
Mr. DRAYTON will introduce in this piece, the favorite song of SIMON THE CELLARER.
The entertainment to conclude with the laughable farce of
SOLON SHINGLE,
By Miss AGNES ROBERTSON and Mr. JEFFERSON.
Tickets, $1 each, to all parts of the house, can be had at the Theatre, at the Music-stores of Wm. Hall & Son and Mr. Breusing, and of the following Committee:
JOHN C. Beales, John S. Bartlett, James Napier, M. D., M. D., John T. Walker,
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AT PALACE GARDEN,
(14th-st., near 6th-av., east entrance,)
Open every afternoon and evening.
Doors open at 1½ and 6½ o'clock. Admission 25 cents; children under nine years of age 15 cents.
The matchless Zoological collection of
LIVING WILD ANIMALS,
After an absence from New-York City for thirteen years, return, and are greeted with
IMMENSE SUCCESS.
No expense or pains have been spared in selecting this rare collection of animals, or in building and decorating their
NEW ZOOLOGICAL HALL,
To make it a very desirable place of
FAMILY RESORT.
A grand opportunity is here presented to all who are desirous of furnishing their children
WITH USEFUL INFORMATION,
And to advance them in the study of
NATURAL HISTORY.
Pony and Monkey Performance in the daytime only.

WALLACK'S THEATRE.
MR. BROUGHAM'S BENEFIT.
SATURDAY, Nov. 26,
When will be presented
First time in two years,
Colman's superb comedy of
JOHN BULL,
WITH A CURIOUSLY FINE CAST,
BEHOLD!

Job Thornberry	Mr. Blake
Hon. Tom Shuffleton	Mr. Lester Wallack
Dennis Bulgruddery	Mr. Brougham
Dan	Mr. Walcot
Peregrine	Mr. John Dyott
Sir Simon Rochdale	Mr. Moore
Frank Rochdale	Mr. Floyd
Mary Thornberry	Mrs. Hoey
Lady Caroline Braymore	Mrs. Floyd
Mrs. Bulgruddery	Mrs. Vernon

With a
POPULAR FARCE.
Box book now open.

BARNUM'S AMERICAN MUSEUM.
THE RUSSIAN GIANT!
7½ feet high—weight 400 pounds!
GREATEST CURIOSITY IN THE WORLD!
FRIDAY, Nov. 25.
AFTERNOON, at 3 o'clock, Buckstone's drama of THE LOST SON; OR, A FELON'S HATE. Dancing. The farce of JOHN JONES. EVENING, at 7½ o'clock, the thrilling, unique and startling French drama of EUSTACHE BAUDIN, with a powerful and effective cast. Eustache Baudin, Mr. Delmon Grace; Marcel Poulet, Mr. T. Hadaway—the rest of the cast by the remainder of the Company. A full-length wax figure of OSAWATOMIE BROWN, and a KNIFE found on the body of his son; the GRAND AQUARIA, or Sea and River Gardens; a LIVING SEAL, &c., are among the curiosities. Admittance, 25 cents; Children under ten, 13 cents; Parquet, 13 cents extra.

SIGNOR OLIVERIA,
THE GREATEST
VIOLINIST OF THE AGE,
Will arrive from Europe in
A FEW DAYS.

CHARITY CONCERT—IN AID OF THE BUILDing Fund of the Mission Chapel of the CHURCH OF THE INCARNATION, Madison av. and 28th-st.
MR. C. JEROME HOPKINS
Having in the kindest manner volunteered a CONCERT in aid of the above object, the public are respectfully informed that it will take place at the
PALACE GARDEN MUSIC HALL,
On TUESDAY EVENING, Nov. 29, at 8 o'clock,
on which occasion
Miss HATTIE ANDEM, Miss HARRIET WESTERVELT,
Mr. GEO. SIMPSON, Mr. L. SCHREIBER, cornet a piston,
Mr. W. H. CURRIE, Mr. JOHN JAMESON, Pianists, and a QUARTETTE PARTY, will assist Mr. Hopkins.
Tickets, 50 cents, can be procured at all the drug stores of Messrs. Hegeman & Co.; at the music stores of Messrs. Scharfenberg, Breusing, Nunns & Clark, Firth & Pond, and Halls.

LEVEES OF THE LITTLE FAIRY—DOLLIE DUTTON, 9 years old, 26 inches high, and weighing only 13 pounds, at Washington Hall, Williamsburgh, SATURDAY AFTERNOON, Nov. 26, and every Afternoon and Evening to Dec. 3, inclusive, at 3 and 7½ o'clock. J. H. LILLIE, Agent; ALBERT NORTON, Manager.

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AMUSEMENTS.

LAURA KEENE'S THEATRE.
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LAURA KEENE'S THEATRE.
THE
WIFE'S SECRET.
WIFE'S SECRET.
WIFE'S SECRET.
It is beautiful and pathetic story forms, as embodied and represented here, one of the
MOST BEAUTIFUL DRAMAS
MOST BEAUTIFUL DRAMAS
OF THE AGE.
OF THE AGE.
TO-NIGHT,
AND EVERY EVENING,
Will be presented the beautiful five-act play entitled
THE WIFE'S SECRET,
with the following excellent cast

Sir Walter Amyott, a Colonel in the Parliamentary service	Mr. Geo. Jordan
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Jabez Sneed, Sir Walter's steward	J. G. Burnett
Brouillard, captain of a French sloop	C. Wheatleigh
Lieut. Harrington, an officer in the Parliamentary service	Levick
Harry, a courier	Jeffries
Richard } servants to Sir Walter	Henry
Robert	Evans
James	Muncrett
Neville, a page to Lady Evelyn	Miss Macarthy
Maud	Mary Wells
Lady Evelyn Amyott	Laura Keene

To conclude with selections from the celebrated musical farce of
NORMA.

Norma	Signora Marko Smithsfied
Adelgisa	Mme. Felixcia Vincentie
Pollio	Sig. M. Macarthy

Dress circle seats may be secured one week in advance.
Doors open at 6½; to commence at 7½.

WALLACK'S THEATRE.
TO-NIGHT, FRIDAY,
SECOND TIME,
In consequence of the brilliant house and enthusiastic applause attending its first production this season on Tuesday last,
WILD OATS,
With the same
Entirely unprecedented cast,

Sir George Thunder	Mr. BLAKE
Rover	Mr. LESTER WALLACK
John Dory	Mr. BROUGHAM
Ephraim Smooth	Mr. WALCOT
Sim	Mr. SLOAN
Harry Thunder	Mr. FLOYD
Farmer Gammon	Mr. YOUNG
Banks	Mr. LEVERE
Lamp	Mr. C. PARSLOE, Jr.
Lady Amaranth	Mrs. HOEY
Jenny Gammon	Miss MARY GANNON
Amelia	Mrs. WALCOT

MR. ROBERT STOEPEL
will conduct the orchestra, and give a variety of beautiful music selected for the occasion.
To conclude with the glorious farce of
BATHING,
which has already been received for seventeen nights with the
GREATEST LAUGHTER AND APPLAUSE,
In which Mr. Sloan, Mr. Moore, Mr. Floyd, Mr. Young, Mr. Levere, Mrs. Sloan, Mrs. Walcot and Miss Flagg will appear.
TO-MORROW, (SATURDAY,)
MR. BROUGHAM'S
BENEFIT.
JOHN BULL.
To conclude with
MOUSTACHE MANIA.
On MONDAY NEXT,
MR. BLAKE'S
BENEFIT.
THE IRISH HEIRESS.
To conclude with
A favorite Afterpiece.

WALLACK'S THEATRE.
BLAKE'S
BENEFIT,
MONDAY EVENING, Nov. 28.
GREAT COMBINATION.
Favorite Artists
in a most brilliant Comedy, called
THE IRISH HEIRESS,
And other popular entertainments.
Box book open.

NIBLO'S SALOON.

GEO. CHRISTY	Stage Manager
R. M. HOOLEY	Business Manager
S. C. CAMPBELL	Musical Director

STILL CROWDED NIGHTLY
THIS EVENING, Nov. 24,
and EVERY EVENING DURING THE WEEK,
The World-renowned
GEO CHRISTY'S
MINSTRELS
In their unequalled
ETHIOPIAN ENTERTAINMENT,
In addition to a programme par excellence will be performed, first time here, Geo. Christy's very laughable farce, called the
BLACK STATUE.
Geo. Christy in his original character of.....Jake
S. C. Campbell.....as the.....Statue
Master Eugene in his original character Rose Squintum
Other characters by the Company.
Doors open at 6½, to commence at 7½. Tickets 25 cts. Grand Afternoon Performance on Thanksgiving Day, commencing at 2¼ o'clock, and SATURDAY AFTERNOON, Nov. 26, for the special accommodation of Ladies and children.

THEATRE FRANCAIS—585 BROADWAY.
SAMEDI, 27th Novembre, 1859.
2em Representation LA CHATTE METAMORPHOSE Opera Comique en un acte de scribe Musique d'Offenback Mlle. Darcy remplira le rôle de Minette (La Chatte), Mr. Alphonse celui do gurdo, Les outres rôles Loiret and Leoni.
1er Representation EMBRASSOS NOUS FOLLEVILLE Vaudeville en un acte per MM. Labiche and Lefrance, joué par E Loiret Alphonse Edgerd, Mme. Karsets and Leoni.
LES FEMMES QUI PLEUREnT Comedie en un acte, Joué per Juinet, Barry, Edgard, Merd, Lauretti, Karsets.
On commencera à 8 heures moins ¼.
On Wednesday the company will play at Newark.

NEW BOWERY THEATRE.
Doors open at 6½. performances commence at 7.
FAST WOMEN OF THE MODERN TIME; OR, LIFE IN THE CITY AND SUBURBS.

Walter Terry	{ Bright youths	Mr. J. G. Hanley
Horris Mortimer.	{ of Rhode Island	Mr. J. Dunn

Concluding with THE LIMERICK BOY.
Paddy Miles.....Mr. W. M. O'Neil

WOOD'S MINSTRELS.
No. 444 Broadway.
BRILLIANT SUCCESS
NEGRO MINSTRELSY.
OPEN EVERY EVENING.
To conclude with the Comic Pantomime of the
MYSTIC SPELL,
With new tricks, changes, transformations, &c.
Tickets, 25 cents; commence at 7½ o'clock.

WAUGH'S ITALIA.—TWELFTH WEEK.
GREAT PAINTINGS
OF
NORTHERN, CENTRAL, AND SOUTHERN ITALY.
HOPE CHAPEL. No. 720 Broadway.
GOOD MUSIC—By Sebastian E. Kook.
DESCRIPTIVE LECTURE.
Interesting and instructive.
Every evening, at 7½ o'clock; MONDAY, WEDNESDAY and SATURDAY, 3 P. M. Admission 25 cents.

ROSA BONHEUR'S LAST
TWO GRAND WORKS.
The Exhibition
Will shortly close at
GOUPIL'S NEW GALLERY,
No. 772 Broadway,
Corner of 9th-st.
Open from 9 A. M. till 8 P. M.
Admission 25 cents.

GREAT NATIONAL PICTURE.
"THE HOME OF WASHINGTON
AFTER THE WAR."
Painted by ROSSITER and MIGNOT, now on exhibition at the NATIONAL ACADEMY OF DESIGN,
TENTH-ST., NEAR BROADWAY,
from 9 A. M. to 5 P. M. and from 7 to 9 evenings.
Admission 25 cents. J. McCLURE.

CHURCH'S
"HEART OF THE ANDES,"
Now on exhibition at THE STUDIO BUILDING,
No. 15 TENTH-ST., BETWEEN 5TH AND 6TH AVS.
Open from 8 A. M. to 5 P. M., and from 7 to 9 evenings.
Admission 25 cents. J. McCLURE.

PALMER'S STATUE,
THE WHITE CAPTIVE,
On Exhibition at
SCHAUS' GALLERY,
No. 629 Broadway, between Houston and Bleecker sts.
Admission 25 cents. Open from 9 A. M. to 10 P. M.

PICTURE GALLERY.
FREE ADMISSION.
Fine Gallery and fine Pictures at the Looking-Glass establishment of M. P. WHITLOCK, No. 366 Canal-st., opposite Wooster st. Open until 8 o'clock P. M.

NOTICE.—ALL WHO HAVE SEEN "CHURCH'S HEART OF THE ANDES" should inspect
SONNTAG'S GREAT PAINTING,
"A DREAM OF ITALY,"
Which is now on view, (for a few days longer,) with upwards of 120 first class works, at the
DUSSELDORF GALLERY, NO. 548 BROADWAY.
Admission 25 cents. Open Day and Evening.

DU CHAILLU'S AFRICAN COLLECTION OF RARE ANIMALS, BIRDS AND OTHER CURIOSITIES—Among which are the powerful GORILLA, with their skeletons. Also, the ROOLOO-KAMBA, the nearest approach to man, and NS'CHIEGO, the only ape known to build a shelter.
Open DAY and EVENING, at No. 635 Broadway, four doors below Bleecker-st.
Admittance 25 cents.

LECTURES.

IK MARVEL!!!!!!!!
DONALD G. MITCHELL, will deliver a LECTURE at the ODEON, Williamsburgh, TO-NIGHT, at 8 o'clock.
Subject—*Spending of Money.* Doors open at 7 o'clock.
Tickets 25 cents.

"WALL-STREET."
By special request, Mr. DE CORDOVA will repeat his lecture on WALL-STREET, at Clinton Hall, on MONDAY EVENING, Nov. 28, at 8 o'clock.
Admission, 25 cents. Tickets at the door.

PROF. GILBERT, M. D., WILL LECTURE THIS EVENING, in the New-York Medical College, in 13th-st., near the 4th-av., on the nature of the diseases of the chest, and the wonderful structure of the skin and its use, giving some useful hints, &c. Tickets for this and the lecture on the digestive organs, 35 cents; single, 25 cents. These lectures are for the benefit of ladies and gentlemen, to which you are invited.

LECTURE BY GEORGE WM. CURTIS, ESQ.—Subject—*Democracy and Education; What they are and are not,* THIS (Friday) EVENING, Nov. 25, at 8 o'clock, at the 16th Baptist Church, (West 16th-st., near 8th-av.) Tickets, 25 cents, may be had at the booksellers' and at the door. Rev. Dr. Chapin will deliver the next lecture on Dec. 5.

TEA PARTY IN BROOKLYN.—THE LAdies of the First Congregational Methodist Church, in State, near Hoyt-st., will give a Tea Party on FRIDAY EVENING, 25th inst. Rev. J. P. NEWMAN, of the Bedford-st. M. E. Church, will lecture at 7½ o'clock. Subject—*George Whitfield.* Tickets, 25 cents; Lecture and Supper, 50 cents.

YOUNG MEN'S CHRISTIAN UNION.—REV. O. B. FROTHINGHAM will deliver an Address before the Union, on FRIDAY EVENING, 25th inst., at Clinton Hall. The public are invited to attend.
RICHARD WARREN, President.
EDWARD HOWE, Jr., Secretary.

LATER FROM EUROPE.

THE CIRCASSIAN AT ST. JOHNS.

Close of the Conference at Zurich---Three Treaties Signed.

DISCONTENT IN ITALY.

Reported Submission of Morocco to the Demands of Spain.

GENERAL AND COMMERCIAL INTELLIGENCE.

St. Johns, N. F., Thursday, Nov. 24.

The steamship *Circassian*, Capt. Campbell, from Galway on Saturday, Nov. 12, arrived here at 11 o'clock, last night.

The steamship *North Briton*, from Quebec, arrived at Liverpool Nov. 11.

The steamer *Bremen*, from New-York, arrived at Southampton Nov. 12.

THE CONFERENCE OF ZURICH.

THE TREATIES SIGNED—ENGLAND AND THE CONGRESS

The three treaties were finally signed at Zurich on the 10th, and the plenipotentiaries would all leave on the 12th. It was said that Austria had consented to take 102,000,000 francs from France, instead of the 104,000,000, previously demanded.

The *Moniteur*, in announcing the signature of the treaties, says that France and Austria agree to promote the meeting of a Congress.

Sir G. C. Lewis, at the Lord Mayor's banquet, said that no formal proposition had yet been made to England for a Congress; when one should be received, Ministers would deliberate on its acceptance, on the understanding that the Italians are not to be coerced.

GREAT BRITAIN.

Two war steamers and four gun-boats had left England for China.

FRANCE.

The Bank of France had lost nearly 19,000,000 francs in cash during the month.

The Paris Bourse was firm, the Rentes closing at 70f. 15c.

The *Constitutionnel* exhorts the Italians to moderation and patience.

ITALY.

Tuscany has followed the example of the other States of Central Italy, and conferred the regency on the Prince of Carignan.

The King of Sardinia, under pressure from France, refused to grant Carignan permission to accept the Regency.

SPAIN AND MOROCCO.

Affairs between Spain and Morocco were unchanged, though it was reported that the Sultan of Morocco had empowered his brother to grant the demands of Spain.

INDIA AND CHINA.

The Calcutta mails of Oct. 8, and Hong Kong, of Sept. 28, had reached England.

The ratification of the American Treaty had produced no change in commercial affairs in China.

Mr. Ward, the American Minister, had gone to Japan.

The Russians had a large naval force at Jeddo, and it was feared that trouble would arise, owing to the murder of three Russians by the Japanese.

LATEST NEWS.

Liverpool, Saturday, Nov. 12—P. M.

The Paris Bourse closed on Friday with unchanged prices.

The *Moniteur* has an article regretting the action of the Italians relative to the Regency.

The Moors have commenced attacking Cueta.

POSTCRIPT---Half-past 4 A. M.

Arrival of the Vigo at this Port.

The screw-steamship *Vigo*, Capt. McGuigan, which sailed from Liverpool at 10½ A. M., on the 9th inst., and from Queenstown on the following day, arrived here at 2½ o'clock this morning.

The news had been to some trifling extent anticipated by the *Circassian*, and the details are of interest.

The steamer *Indian*, for Portland, left Liverpool an hour in advance of the *Vigo*.

The Cunard steamer *Africa*, from New-York, arrived at Liverpool at 10:15 on the morning of the 6th inst.

The *Canada* not having touched at Queenstown till mid-day on the 7th inst., the news by this arrival is barely two days later than that received by the *Canada*.

THE ZURICH CONFERENCE.

The Plenipotentiaries had held frequent conferences, and an announcement that their labors had terminated with the signing of the various treaties was looked for at any moment.

The Paris telegram of the 7th, to the London *Morning Post*, says: "The three treaties are drawn up, but at the moment of signing them a question was raised by the Austrian Plenipotentiaries which rendered references necessary. The Congress will follow very closely upon the Conferences. It will probably be held at Paris."

A Zurich dispatch of the 7th says that in consequence of a fresh incident having occurred in the settlement of the financial question, the signing of the treaties had been postponed for several days. A still later dispatch (8th) explains that the signature has been delayed by Austria claiming payment of the forty millions of florins due by France on account of Piedmont in Conventions munzs, instead of the new Austrian currency.

THE PROJECTED CONGRESS.

It is now asserted that the statement that England and France had settled the basis of the proposed Congress, is at least premature.

A Berlin dispatch of the 8th says it was reported there, on reliable authority, that at the interview held at Breslau the Emperor of Russia and the Prince Regent of Prussia determined not to consent to a revision of the treaties of 1815, nor to take part in any Congress in which England would not be represented—the last resolution being proposed by Prussia.

GREAT BRITAIN.

The weather continued very stormy, and severe gales had again proved most disastrous to shipping off the coasts. Many vessels, with their entire crews, had been lost, and the mail-packet service with the Continent had been greatly impeded. The American ship *William Penn*, from Liverpool for Philadelphia, put into Falmouth on the 6th, leaky and with loss of sails, &c. Fears had been entertained for the ship *St. Nicholas*, bound from Havre for New-York, as nothing was heard of her for several days after she had been seen in the channel putting back dismasted. On the 5th, however, she put into Portland.

The British ship *Neleus*, from Mauritius, with the cargo of seeds and jute, which was transferred to her from the American ship *John Quincy Adams*, (condemned,) was lost off the Isle of Wight. Crew saved.

A Bristol pilot, who was on Lundy Island on the 3d of November, reports six large ships wrecked there during the previous gales. Names unknown. The crews all perished. The Island was covered with wrecks.

The British ship *Ringdove*, from Ardrossan for Boston, was abandoned at sea on the 15th of October. Crew saved and landed at Queenstown.

The Board of Trade had directed an official inquiry into the loss of the *Royal Charter*. A complete list of the passengers by that ill-fated vessel had been received by mail from Australia.

The ship *Tyrol*, bound from Sulina to Liverpool, was lost on a sand-bank at the entrance of the Mersey, during the night of the 7th, and all on board—supposed to have numbered from 20 to 30 persons, including a pilot—were drowned.

An influential deputation had waited upon Lord John Russell for the purpose of presenting a memorial relative to the case of the boy Mortara. Lord John, in his reply, denounced the offence which had been committed, but in view of the difficulties which always surrounded interference with the laws of foreign nations, he considered that it would be useless for the British Government to make any representations to the Papal authorities on the subject. He would, however, place the statement of the deputation before his colleagues in the Cabinet.

The Prince and Princess Frederick William, of Prussia, had arrived in England on a visit to Queen Victoria.

The London *Times* editorially criticises the *Great Eastern*, and throws great doubts on her being able to fulfill all that has been promised for her. The vessel is pronounced defective in propelling power.

The official correspondence between England and Spain is published in the London *Gazette*. Spain declares that she will not continue to hold Tangiers or any part of the Morocco Coast that will give her a superiority that would be dangerous to the navigation of the Straits, after a treaty of peace is signed.

FRANCE.

Preparation in France for the Chinese expedition continue with great activity. One authority says that 8,000 men will probably take their departure during the last fortnight in December. It is understood that the French and English Governments, which for a moment differed in opinion as to the scale of the joint expedition to China, are now in complete accord, and that the general military basis of their coöperation has been agreed on.

A European force, larger than any that has yet been seen in China, and equal to any service that may be required of it, will appear in the Pei-ho in the Spring.

A French legitimist journal at Angers had received a warning for having endeavored, by insulting allusions, to throw suspicion upon the expressed intentions of the Emperor in regard to the Pope.

It is re-asserted that the French forces on the Morocco frontiers were being decimated by Cholera. Gen. Jusuf and a Col. of Zouaves are reported dead, making in all six superior officers who have fallen victims to the disease.

The Paris Flour market was quiet but steady. Wheat also had undergone no change. Old wines were advancing in price in all the French markets. Spirits were stationary and had apparently reached their highest point.

The Paris Bourse was firm, and Rentes had advanced to 70.5, closing steady.

The Emperor arrived at Paris on the 8th from Compiegne, and visited the Grand Duchess Maria of Russia.

ITALY.

The Assemblies of the revolutionized States of Central Italy had all been convened. Some important step was in contemplation. According to one report, the Regency of King Victor Emanuel himself will be proposed, and the Assemblies will ask him for direct assistance. On other authority, the regency will be conferred on Prince Carignan.

The substance of the reply of King Victor Emanuel to the Emperor's letter is reported to be to this effect: That if the Emperor of the French is bound by the convention of Villafranca, the King of Sardinia is also bound by the wishes of his people.

The *Dritto* of Turin announces that the greater part of the Piedmontese loan had been subscribed for by the first banking houses of Turin, Genoa, Parma, Modena, Leghorn, Florence and Bologna. The trading community of Milan had subscribed 26,000,000 francs.

The correspondent of the *Times* in Tuscany insists that it is the obvious combined drift of France and Austria absolutely and completely to destroy the real strength and influence of the *prestige* of Piedmont and her King, and thus to give the death-blow to the national aspirations of Italy.

The Paris correspondent of the London *Post* says it was rumored that the Papal Government had requested France to occupy with French troops those portions of the Roman States which have thrown off the temporal authority of Pope Pius IX.

LATEST.

Dispatches from Bologna, Parma and Modena, dated the 7th inst., state that the National Assemblies, in session at those places, had each and all voted the Regency of Prince Carissian, and had invested him with full powers. A similar proposition was pending in the Tuscan Legislature, and was expected to be adopted the day the steamer sailed.

One version of Victor Emanuel's response to the Emperor Napoleon's letter, is that he tells the Emperor he cannot adhere in the Congress to the policy of France, touching the restoration of the deposed dynasties, but he will promise not to give any armed aid to Central Italy, as long as there is no military intervention there by any other power.

SPAIN.

There is a vague report that a mutiny has broken out among the Spanish troops collected at Algesiras, but it lacks confirmation.

An official decree appoints General O'Donnell Commander-in-chief of the expedition to Morocco; and a Madrid dispatch of the 7th says that he would positively leave there that evening, and that offensive operations would commence immediately.

It is stated that a Moorish gunboat was captured by a Spanish steamer at the mouth of the river Tetuan, after a sharp engagement.

There was an expectation that both Spain and Portugal would admit corn, duty free.

GERMANY.

The Chamber of Deputies of Cassel had, by a vote of 38 to 5, passed a resolution in favor of the reëstablishment of the Constitution of 1831, but the Elector refused to receive the address upon the subject. It was supposed that the Chamber would then pass a resolution to forward an address to the Federal Diet.

INDIA.

The Bombay mails of October 12th, had reached England, but the papers and correspondence furnish little additional news of interest.

The Expedition from Bombay against the piratical Waghers had been successful. The forts and island of Beyt were stormed on the 7th of October. The enemy made a stout resistance. The British loss was 2 officers and 22 men killed and 2 officers and 35 men wounded.

The 67th regiment had quitted Calcutta for Hong Kong.

Commercial news anticipated by telegraph.

AUSTRALIA.

The Melbourne mail, of September 17, had arrived in England, but there is little news of importance additional to that anticipated by telegraph. The news of the peace had reached Australia, but there was little confidence in its continuance, and measures for the defence of the colony, already commenced, were to be carried out. Six vessels of war, varying from 6 to 26 guns, are to be stationed in the various ports, and forts, batteries, and martello towers are to be erected at various points. Large supplies of arms, Armstrong guns, &c., had been ordered from England.

Stocks of imported goods were accumulating, and sales were extremely dull.

The shipments of gold to date, were about 60,000 ounces short of the same period last year.

Passengers.

In steamship Vigo, from Liverpool—Messrs. S. D. Shaw, Fanfernot, and 2 ladies, Thomas Lambert, Mr. and Mrs. Matier, Mrs. Bent, Miss and Master Stone, Mr. and Mrs. Bent and infant, Miss Couzens, Mrs. Cumming, Mrs. R. Sword, Mrs. H. K. Foster, Miss E. Andrews, Mr. W. M. Smith and son, John Marnders, Mrs. Cross, W. H. Glover, T. W. Richardson, E. W. Wisswell, Rev. T. Bourne, F. Sanchez Aldana, son, wife and 2 children, two Misses Hannay, H. W. Rickers, J. Phillips, Rev. C. W. Adams, Mr. Mrs. Wrightmen, Miss Lee—and 100 in the steerage.

Commercial News by the Circassian.

LIVERPOOL COTTON MARKET.

The *Brokers' Circular* reports the sales of the week at 49,000 bales, of which 3,000 were taken by speculators and 6,000 by exporters. The market had a declining tendency and prices were partially ⅛d. lower. The sales of Friday were 8,000 bales, of which 1,000 were taken by speculators and exporters, the market closing quiet, at the following authorised quotations:

Fair Orleans	7¾d.	Middling Mobile	7⅛d.
Middling Orleans	7⅜d.	Fair Uplands	7⅝d.
Fair Mobile	7⅝d.	Middling Uplands	6⅞d.

The stock in port was estimated at 430,000 bales, of which 295,900 were American.

Some authorities say that prices were easier, but not quotably changed.

STATE OF TRADE.

The advices from Manchester are favorable. The market was firm and prices closed with an advancing tendency.

LIVERPOOL BREADSTUFFS MARKET.

The Liverpool Breadstuffs market was firm, and all qualities were slightly higher. Richardson, Spence & Co. quote Flour quiet and holders demanding an advance of 1s. Wheat firm, and 4d.@5d. higher. Corn buoyant and advanced 1s.@1s. 6d. ℔ quarter.

LIVERPOOL PROVISION MARKET.

The Liverpool Provision market was dull. Beef was heavy for old, and holders were pressing their stocks on the market at a reduction. Pork quiet but firmer for common. Bacon steady, and new wanted. Lard steady at 57s.@59s. Tallow—Prices easier but quotations unchanged; Butchers' 58s. 6d.@59s.

LIVERPOOL PRODUCE MARKET.

The *Brokers' Circular* quotes Pot Ashes steady at 27s. 6d.; Pearls steady at 27s. 9d. Sugar quiet. Coffee dull. Rice firm; ordinary Carolina, 21s. Bark dull; Philadelphia, 8s. 6d.@13s. Fish Oils—An average business at unchanged rates. Cod Oil, £30. Linseed Oil steady at 27s. 6d.@28s. 3d. Resin steady; Common, 4s. 2d. Spirits Turpentine steady at 34s. Tea declined 1d.@1½d.

LONDON MONEY MARKET.

The London Money market was unchanged with a good demand.

Consols closed on the 11th at 96¼@96⅜ for money, and 96⅜@96½ for account.

AMERICAN SECURITIES.

The market for American Stocks was dull, but rates were unchanged.

HAVRE MARKET.

The sales of Cotton in the Havre market for the week were 11,000 bales, besides large sales to arrive. Prices 1@2 francs higher. Stock 30,000 bales. New-Orleans *très ordinaire*, 115 francs; do. *Bas*, 108 francs.

LATEST MARKETS.

[*By Telegraph to Galway.*]

Liverpool, Saturday, Nov. 12—P. M.

The sales of Cotton to-day are 7,000 bales. The market closes dull and unchanged.

Breadstuffs unchanged and steady.

Provisions dull.

Produce unchanged.

London, Saturday, Nov. 12—noon.

Consols, 96¼@96⅜ for account.

Baring's Circular quotes: Breadstuffs tending upwards; Iron dull at £5 10s. for both rails and bars; Sugar steady; Coffee steady; Rice heavy; Tea declined 1d.@1½d.; common Congou, 1s. 3½d. Spirits Turpentine dull at 34s. 6d.@35s. Tallow, 58s.@58s. 6d. The Wool sales are progressing, and prices are generally ½d.@1d. higher.

NEWS BY TELEGRAPH.

The Victoria Bridge.

PASSAGE OF THE FIRST RAILROAD TRAIN.

Montreal, Thursday, Nov. 24.

The first train, consisting of engines and a single car, having on board about fifty persons, ran over the Victoria Bridge this afternoon. The time occupied on the passage was about twelve and a half minutes. Among the passengers were Messrs. Cartier, A. M. Ross, Chief Engineer of Bridge, and Mr. Blackwell, Managing Director, and several other Directors of the Grand Trunk Railroad. Two of the tubes are not quite finished, but the bridge is expected to be fully completed and thrown open to the public and for traffic, by the middle of December.

Fugitive Slave Case in Indiana.

Lafayette, Ind., Thursday, Nov. 24.

A descent was made to-day on the premises of Alfred Cox, a colored man in this city, to arrest a fugitive slave supposed to be concealed there. The slave was not found, but a large number of pikes were discovered in the cellar. Cox has been seen frequently in consultation with a man by the name of Brown. Neither has been arrested.

The Wreck of the Indian.

Sackville, Thursday, Nov. 24—7:30 P. M.

Nothing further has been heard yet from the wreck of the *Indian*. Admiral Sir Houston Stewart has kindly given the Agent of the Associated Press at Halifax a passage in the war-steamer *Gladiator* to the scene of the disaster.

Markets by Telegraph.

Mobile, Wednesday, Nov. 23.

Cotton—Sales to-day 4,000 bales, the market closing with an advancing tendency; Middling firm at 10⅜c.

THE SOUTHERN EXCITEMENT.

LAST TUESDAY IN CHARLESTOWN.

A DAY OF EXCITEMENT AND PERIL.

Correspondence of the Baltimore American.

Charlestown, Wednesday, Nov. 23.

Yesterday was another bustling day in this village, now the centre of excitement, and although no actual or probable demonstration was made against the peace, the dignity, and the honor of the glorious old Commonwealth, yet there were men enough to have repelled an assault of the most formidable character.

Gov. Wise, accompanied by his staff, a good-looking but inexperienced body of officers, left in the morning train for Harper's Ferry, where he remained until to-day. Before leaving, he made known the contents of a dispatch received by him from Gov. Packer, of Pennsylvania, in which that official tendered the services of 10,000 men, and also offering to station a guard along the dividing line between the States of Maryland and Pennsylvania. Gov. Wise, in his reply, thanked him for the kind offer of help, but is still confident that Virginia will be able to maintain her honor in any emergency.

The scene at the depôt on the departure of the Governor and his staff, was quite exciting, a large number of military and citizens being in attendance. Besides the Governor and his staff, a number of prominent gentlemen took the cars, amongst them Senator Mason, Hon. C. J. Faulkner, Hon. Daniel C. DeJarnette, Member of Congress elect from the Richmond District, and Hon. A. R. Boteler.

Nothing of interest transpired during the morning. Acting-Col. Wyatt M. Elliott visited each company belonging to the First Regiment, and read them the rules governing officers and soldiers in the United States army, informing them at the same time he would exact strict obedience to them. He also addressed them a few appropriate remarks, telling them the eye of the country was upon them, and that it was at least possible they might have to undergo arduous and perilous duty. He felt sure that the First Regiment would do honor to itself and Virginia, and if our venerated old Commonwealth should be invaded, they would wipe out the stain attempted to be placed upon them.

The remainder of the day until four o'clock in the afternoon was occupied by the soldiers in various amusements. Some would form a group and rehearse tragedy from ancient and modern dramatists; others would add to their own and the citizens' pleasure by singing choice musical selections in a manner infinitely amusing, if not on scientific musical principles. Again a number would gather around the wagon of the daguerreotype man, and have their "phizes" taken for the dear ones they had left behind them. Another party formed a regular cotillon in their barracks, and had a gay time generally. All seemed gratified that permission had been granted them to stay, and appeared perfectly at home. At four o'clock a dress parade of the First Regiment took place, much to the gratification of the citizens, after which they were dismissed and wandered about in various directions, none seeming to apprehend an attack.

Sentinels were posted at 6 o'clock, after which time it is impossible to pass the outposts without the countersign. Gov. Wise, whilst on his way out to Mr. Hunter's, on Monday night, was hailed, and had to remain with the sentinel some time before he could pass, although the man knew him well. A great many citizens grumble at this, as they argue, needless precaution, but the men only obey orders.

About 9 o'clock last night an alarm was sounded through our streets, the sentinel on one of the outposts having fired his gun. Military orders were sounded from one end of the town to the other, and the panic among women and children, and indeed among some of the men, whose nervous systems have become much disordered by late events, was very great, and window shutters were closed and lights extinguished in a shorter space of time than is usually the case among our people. The cavalry companies, armed with old rusty swords, which looked as if they had not been polished for centuries, formed in the western section of the town, and really frightened a great many people by their unearthly yells. On inquiry as to the cause of such consternation, I was informed by one gentleman that the sentinel had mistaken a post for an enemy, while another friend informed me that it was a cow quietly grazing by the roadside that had excited the suspicions of the vigilant sentinel. The cow not coming to a halt, vigilant sentinel blazed away, but did not hurt the cow much.

The fears of our people having been once more quieted, a large number sought their homes and embraced that "sweet restorer, balmy sleep," which has been much interrupted for a few nights. But they were again aroused about 2 o'clock in the morning by the firing of guns. A sentinel from the outskirts of the town rushed in and reported he had been shot at three times by the same number of men, and that, too, after giving them the command to halt. Scouts were immediately sent out, but nothing in the shape of a man could be found where reported. Whether it was really three men or three goats the sentinel saw will probably be determined to-day.

These constant alarms and the lack of discipline among the military, are beginning to be regarded as serious evils, and it is to be hoped that measures will be taken to prevent them in future.

THE PANIC IN THE SOUTHERN COTNTIES.

A NEW VOLUNTEER COMPANY FORMING—DISGUST AT PATROL DUTY—NEW ALARMS—DISAPPOINTMENT AT NORTHERN INDIFFERENCE.

Correspondence of the New-York Times.

Petersburgh, Va., Tuesday, Nov. 22, 1859.

The call of Gov. Wise upon troops here for the protection of Charlestown, is spoken of in terms of approbation by many, while others consider it to have been altogether unnecessary, as it will be, unless it may give them a little active exercise, by way of preparing them for the day of invasion, and to take their stand in defence of Southern Rights. Not feeling sufficiently safe with the military forces now left in the city, a movement has suddenly been made for the enrollment of a new Volunteer Company. Twenty-three men have subscribed their names, and the prospect is that thirty or forty more will swell the number to a very respectable organization. They intend to arm themselves with Sharpe's rifles, although many timid citizens question the policy of allowing amateur soldiers to use such instruments. While the citizens generally approve of organizing a stronger volunteer military force, they deprecate the idea of being subjected to patrol duty themselves.

The fears of the people have been greatly excited. Frightened as they were, when the first rumor of the advance of an invading force reached them, the departure of the volunteer companies only excited them still more; and when fathers, husbands, and brothers were seen patrolling the streets, under arms, at all hours of night and day, the panic rose to a still greater height. The few who had not lost their cool judgment, condemned such a public display, as being too well calculated to feed excitement, which ought, on the contrary, to be allayed by all possible means. The history of Nat. Turner's famous insurrection at Southampton, which is not far from this city, is repeated with all its bloody details, as if the occurrence had only taken place a few months ago. So near the scene of Nat's brief, but awful career, the people are prepared to believe and fear anything that comes to them about the intentions of rescuers, however absurd it may be.

The announcement that a portion of the troops which went from here to Charleston have been ordered to return has been received very gladly. The patrolmen are specially anxious for the volunteers' return, in order that they may be relieved from their unpleasant duties. Two large field-pieces have been kept in readiness for service since Sunday should they be needed. The only alarm of any moment occurred a night or two ago, when those living across the river were thrown into consternation by voices and noises which sounded alarming. Upon making investigation, it was ascertained that all the noise was nothing more than the hilarity and boisterousness of two darkies who had imbibed a little too much cheap whisky in the Pocahontas suburb.

As soon as any of these little alarms pass away, the dispassionate portion of the people feel mortified that such a state of things should exist. They are conscious that there must be a weakness somewhere, else the public mind would not yield so foolishly. Already they are anxious to have the patrol force dismissed, and many wish that Old Brown was hung, and this uneasy state of excitement ended. There is much disappointment at the absence of sympathy in maind quarters where it was expected that it would exist. The people complain bitterly of the indifference manifested with reference to their distress by the conservative Press of the North. They looked toward the large cities in the Free States for comfort, and the leading paper here, the *Express*, names only three papers in all New-York that have reproved the attempt to incite servile insurrection in Virginia, and to overthrow the National Government. The result of the late elections in the Northern States has also been far from pleasing. They declare that that they cannot understand the sentiment which seems to exist at the North. Apparently it is expressive of a steady, unbroken antagonism towards the institution which is inseparably interwoven with their social system. They are astounded that the mass of merchants and professional men and manufacturers do not come out unequivocally and denounce such men as Brown, Beecher, Giddings and others. They are unwilling, even in spite of the sympathy expressed for the convicts at Charlestown, to believe that a majority of Northerners indorse the acts, or follow the incendiary teachings of these men. With feelings more of sorrow than of anger, some assert that in time to come the conservatives of the Free States will regret that they did not take efficient measures to put down this Anti-Slavery sentiment; for, say they, it will inevitably lead to a dissolution of the Union, certainly within a year.

Just at the present exciting time one half of the population here would ask for disunion. Others say "Not yet, we'll see this thing through first, and then if we can't make them respect our rights, we'll go in for a Southern Confederacy."

A great many say Brown ought never to have been tried, but that the whole party should have been shot down, as was Thompson, without trial or jury. Such a course, it is thought, would have prevented the alarm and consternation which has followed. Others think the papers ought not to have published so many particulars, and such inflammatory articles on the subject, many of which are read not only by the whites, but by the blacks, free and slaves, upon whom they cannot possibly have any good effect. Among all classes and conditions the subject is discussed, although efforts are made to keep the details, as much as possible, from the slaves. Even those who admired Brown's brave qualities at first, and who would gladly have favored a commutation of the death sentence, now feel that it is expedient that the whole party should die. They think that nothing less than an ignominious death can satisfy the extremists, or put a check upon Abolitionism. SYCAMORE.

INSURRECTION THREATENED IN KENTUCKY.

THE CAPITAL OF THE STATE IN DANGER.

The Louisville *Courier* of Tuesday says that the citizens of Frankfort, the capital of the State, and Versailles, in Woodford County, have been excited for some days, but by no means alarmed, at a report of a threatened rising of the negroes in those counties.

On Saturday, a dispatch from Harper's Ferry, Va., advised the Mayor of Frankfort that the negroes, at the instigation of some white scoundrels, designed an attack on that city and Versailles; and when these places fell, it was their intention to devastate the country around.

The information was obtained through an intercepted letter from an Abolitionist named Day, addressed to Ossawatomie Brown. The intelligence was so direct and of such an alarming character, that Mr. Hunter, the prosecuting attorney at Charlestown, Va., deemed it his duty to advise the authorities in Frankfort as above.

Immediately on its reception the Mayor of Frankfort called the Trustees together, to devise means to avert such a calamity. Precautionary measures were taken in that city and also in Versailles, by appointing an extra police force and patrols for each district in the counties. The new military company organized last week in Versailles, were ready to respond with alacrity at the first sound of the tocsin of war.

This Abolitionist Day has been connected with the notorious Delia Webster, who was once in the Kentucky penitentiary for running off negroes. He was driven away from Trimble County some years ago for his negro stealing propensities. If he is caught on this side of the river again we reckon he will be hung. He deserves it.

MORE REVELATIONS THREATENED.

HOW THE INSURRECTION ORIGINATED IN KANSAS.

The following communication, which appears in the Lawrence (Kansas) *Herald of Freedom*, threatens further developments of the John Brown plot:

By your statements made in an editorial in March last, and, subsequently, in a late leader, it appears that "the whole plan of an insurrection was developed to you in the summer of 1856, while you were held at Lecompton for treason." Your extract from Redpath's "Roving Editor" shows that you were better posted than your enemies gave you credit for; and the late developments at Harper's Ferry has revealed that portion of the plot before in doubt. You have shown that Conway, Cook, Realf, Redpath, and that whole class of politicians acted with and seemed to indorse each other.

And, then, in regard to those boxes. The facts in in relation to them have come into my possession in such a way that I cannot be as explicit as I desire, but the time may not be distant when I can be. There *certainly* is something pertaining to them which the public have a right to have explained.

Now I undertake to say that Mr. Conway has been in correspondence with old John Brown since he has been in the East; yea, more, that he has sent him money within the past few months, and that in all probability the money thus advanced has been used to pay for those *pikes* bought to arm the negroes with, and to get up that servile insurrection. Mr. Conway intimates that those "notes," left by "old John Brown," and which he was so kind as to deposit in his safe, were the property of the Kansas Relief Committee. Of course, then, old John Brown, on the Kennedy farm in Virginia, had nothing to do with that fund; and though Mr. Conway had collected payment on those notes, Brown would have been the last person to whom the money would have been sent.

There are other matters which I shall reserve for a future letter, unless Mr. C.'s next answer is *fully* satisfactory, which I sincerely hope *will* be the case; in the meantime, I wish him to come forward like a frank, open gentleman, as I have always understood him to be, and tell the *whole* truth. There is no necessity for evasion or concealment. Either he *is* or he is not in any way implicated in that affair. If implicated, he cannot ask any favor of those of us who are friends of the American Union, or who favor States Rights, and are opposed to any interference in the affairs of a neighboring State, and who believe we should "remove the beam from our own eyes before we attempt to remove a mote from a neighbor's." If, on the contrary, Mr. C. has no complicity with Old John Brown, let him explain how he chanced to be in the counsels of the disunionists of Kansas, a member of their "secret oath-bound society," of which Redpath states he was one; why he joined hands with those who were in favor of keeping alive our Kansas contest, and throughout our protracted struggle has always been on the wrong side of the question.

Since you, Mr. Brown, have more than half yielded the point to Mr. Conway, perhaps you can help him out of the dilemma, and, if so, you will oblige an active Kansas Republican, and place under many obligation, your friend, ARGUS.

THE AFRICAN COAST.

Our Squadron at the Cape Verde Islands—List of the Ships—Anticipated Efficiency of the Coast Guard.

Correspondence of the New-York Times.

Porto Grande, Cape Verde Islands,
Saturday, Oct. 1, 1859.

The pleasant harbor of Porto Grande has lately been honored with the presence of the different vessels of the African Squadron, which, reckoning the new steamers, and the officers attached to them, is supposed to be a great enlargement of our naval forces on the coast of Africa.

The sloop-of-war *Constellation*, bearing the broad pennant of Flag-Officer Wm. Inman, is certainly a pride to our navy, as everywhere she goes she crowns the water. Her sailing qualities have greatly improved, on account of the heavy metal being taken off her spar-deck, and she is said to have made one of the quickest passages ever accomplished to the Azores.

Next to her we have had the steam-frigate *San Jacinto* in our port. She only remained here to receive a fresh supply of coal and proceeded to Porto Praya.

The United States steamer *Sumpter*, Commander James F. Armstrong, which is another one of the new squadron, arrived here on the 22d September. She left New-York on the 5th September, together with another vessel of the same class, the United States steamer *Mystic*, but has made the quickest passage, and arrived three days before the *Mystic*.

The United States steamer *Mystic*, Lieut. commanding William E. Leroy, arrived on the 25th September, also from New-York. Both these vessels have proved to be pretty good sea-boats, and arrived here in a very good condition. They are both taking in coals from our depôt, and will afterwards proceed down the coast.

We expect shortly the *Mohican*, from Portsmouth, which vessel will be the last of the squadron under command of Flag-officer Inman.

The squadron will consist of the following vessels:

Flag-ship *Constellation*.

Sloops-of-war *Portsmouth*, *Marion*, *Vincennes*.

Steamers *San Jacinto*, *Mohican*, *Sumpter* and *Mystic*.

This is the largest squadron which has been on the coast of Africa, and more watchfulness will be displayed through it. The slave trade will stand a poor chance, as the little steamers *Sumpter* and *Mystic* will be everywhere to hunt them up and stop the odious traffic in human flesh.

Evacuation Day.

MILITARY PARADE AND REVIEW BY THE GOVERNOR.

An unusually fine Military parade is promised as a part of the celebration of to-day, (Evacuation Day.) The First Division of the New-York State Militia is ordered out, and the Governor has accepted an invitation to review the troops.

The following orders have been issued:

FIRST DIVISION NEW-YORK STATE MILITIA.

GENERAL ORDERS. NO. 7.

New-York, Nov. 16, 1859.

The Division will parade on Friday, the 25th of November instant, to celebrate the Anniversary of the Evacuation of New-York by the British Army, on the 25th of November, 1783.

The Division line will be formed on Fourteenth-street, right on Broadway, at 12 o'clock, A. M., precisely, and will be reviewed by the Commander-in-Chief, at 12½ o'clock.

The Marching Salute will be received in front of the City Hall, at 1½ o'clock.

Brig.-Gen. Yates will direct a national salute to be fired from the Battery at noon, by a detachment from the Second Brigade, and the salute to the Commander-in-Chief in Union-square, upon his arrival on the ground.

The Commissary-General will issue ammunition for the salutes, on requisition from the proper officer.

Fourteenth-street is hereby designated as the parade-ground of the Division, on the 25th inst., from 11 o'clock A. M. until the Division shall have left the ground.

By order of CHAS. W. SANDFORD, Maj.-Gen. Com'g.
Robert C. Wetmore, Division Inspector.

HEAD-QUARTERS FIRST BRIGADE, FIRST DIVISION, NEW-YORK STATE MILITIA.

General Orders, No. 12.

New-York, Nov. 13, 1859.

The above General Order, No. 7, is hereby promulgated, and in compliance therewith the several regiments of the Brigade will parade, in full uniform, on Friday, the 25th inst.

The brigade-line will be formed on Fourteenth-street, right on Broadway, at 11½ A. M., precisely.

The Brigade Staff will assemble at the Quarters of the Brigadier-General, at 11 A. M.

By order of Brig.-Gen. CHAS. B. SPICER.
C. H. M. Smith, Brigade Major and Inspector.
J. J. Van Nest, Aid-de-Camp.

The following has been received from the Adjutant-General:

The Commander-in-Chief having accepted an invitation to review the troops of the First Division on Friday, the 25th inst., the members of his staff will assemble at his house (No. 35 La Fayette-place, New-York,) at 11½ o'clock A. M., of that day, mounted and in full uniform, for the purpose of accompanying him on that occasion. FREDERICK TOWNSEND,
Adjutant-General.

During the day the City Horse Guards will be presented with a stand of colors, from Gen. Paez, at the City Hall. The Horse Guards were prominent in the escort to Gen. Paez on the occasion of his return to Venezuela; and it is as a token of his appreciation of their disinterested courtesy that he will present the colors. Should Thomas Francis Meagher have returned from Washington in time, it is expected that he will receive the colors for the Guard.

The Federal Treasury.

OFFICIAL STATEMENT OF THE RECEIPTS AND EXPENDITURES OF THE UNITED STATES FOR THE QUARTER ENDING SEPT. 30, 1859, EXCLUSIVE OF TRUST FUNDS.

RECEIPTS.		
From Customs		$15,947,670 62
From sales of Public Lands		470,244 62
From miscellaneous and incidental sources		379,650 61
From Treasury Notes issued per act of Dec. 23, 1857		3,611,300 00
From Loan of June 14, 1858		210,000 00
Total		$20,618,865 85
EXPENDITURES.		
Civil, foreign intercourse, and miscellaneous		$4,748,130 89
Interior (Pensions and Indian)		1,739,176 11
War		5,473,949 10
Navy		3,381,551 90
Redemption of Bounty land stock	200 00	
Payment to creditors of Texas	841 54	
Payment of Treasury notes issued per act of 23d December, 1857	4,414,500 00	
Interest on public debt, including Treasury notes	248,825 22	
		4,664,366 76

F. BIGGER, Register.

Treasury Department,
Register's Office, Nov. 16, 1859.

The Turf.

Union Course, L. I.—Thursday, Nov. 24.—Purse, $1,500; mile heats; best 3 in 5, in harness.

J. McMann, b. m. *Flora Temple*	2	1	1	1
D. Pifper, b. s. *Ethan Allen*	1	2	2	2

Time—2:27, 2:27½, 2:26, 2:29.

There were about 2,000 persons on the track. *Flora Temple* had the call in betting at the rate of $100 to $40. *Ethan* won the first heat. *Flora* had not recovered from her hard race with *Patchin* on Monday last, and seemed stiff, but won the trot easily, nevertheless.

Two or three years ago, some muskrats burrowed through the banks of the canal at Black Rock, thus producing a flood which swept away a saw-mill and its stock of logs. The owner of the property sued the State and has recovered $3,500 damages.

Movements of Ocean Steamers.

Name.	Date.	Leaves.	For.
FOR EUROPE.			
Hungarian	Nov. 26	Portland	Liverpool.
New-York	Nov. 26	New-York	Bremen.
Canada	Nov. 30	Boston	Liverpool.
John Bell	Dec. 3	New-York	Glasgow.
Vigo	Dec. 3	New-York	Liverpool.
FROM EUROPE.			
John Bell	Nov. 2	Glasgow	New-York
City of Washing'n	Nov. 9	Liverpool	New-York
Africa	Nov. 12	Liverpool	New-York
Circassian	Nov. 12	Galway	New-York
City of Manch'ter	Nov. 16	Glasgow	New-York
Niagara	Nov. 19	Liverpool	Boston.
Ocean Queen	Nov. 23	Southampton	New-York
FOR THE WEST INDIES, &C.			
De Soto	Nov. 28	New-York	Havana.
Karnak	Dec. 9	New-York	Nas. & Ha.

MINIATURE ALMANAC—THIS DAY.

Sun rises.... 6 58 | Sun sets.... 4 36 | Moon sets.... 5 14

HIGH WATER—THIS DAY.

Sandy Hook. 8 14 | Gov. Island. 9 03 | Hell Gate.... 10 25

MARINE INTELLIGENCE.

NEW-YORK....THURSDAY, Nov. 24.

Arrived.

Br. screw steamship Vigo, Kennedy, from Liverpool 9th, Queenstown 10th inst., with mds. and 164 pass. to J. G. Dale, arrived off the Battery at 1:45 A. M.

Steamship Jamestown, Skinner, Richmond, &c., with mdse. and passengers to Ludlam & Heineken. Passed schr. Lynchburgh, for Richmond, going in past Cape Henry; passed steamship Roanoke, Couch, master, off Fenwick's Island.

Steamer Osprey, Kenny, Providence, with mdse. to Isaac Odell.

Steamer Potomska, Nye, New-Bedford, with mdse. and passengers to Jos. Allen.

Brig Proteus, Chipman, Cardenas 11th inst., with sugar to James E. Ward & Co. 16th inst., lat. 29 50, lon. 80, spoke brig Chas. H. Frost, from Cardenas for Philadelphia, with loss of deck-load of molasses, water casks and bulwarks stove; supplied them with water.

Schr. R. H. Huntley, Hammond, Baltimore 4 ds., with coal to Mailler, Lord & Quereau. When within a few miles of Chesapeake Bay was run into by an unknown ship, which carried away the main-boom, split mainsail, smashed boat and started taffrail. On the outward passage, T. S. Townsend, mate, fell overboard and was drowned.

Schr. Elizabeth C. Felter, (3 masted,) Arnold, Charleston 3 ds., with cotton, &c., to Wm. B. Scranton.

Schr. William Gregory, Smith, Rondout, with coal, for Boston.

Schr. Isaac Cohen Hertz, Spofford, Rondout, with cement, for Boston.

Schr. [illegible] S. Davis, Fisher, Savannah 6 ds., with cotton to McCready, Mott & Co.

Schr. N. W. Smith, Wyatt, Charleston, S. C., 5 ds., with cotton to McCready, Mott & Co.

SAILED—Steamship Huntsville, for Savannah.

WIND—During the day, fresh from N. W.

Below.

Ship Carolus Magnus, Taylor, Liverpool Oct. 4; anchored on the Bar.

Also, brig R. B. Minturn, (Br.,) Cook, from Havana.—(Spoken, on the 23d, 45 miles S. by S. from Barnegat, by pilot-boat Edmund Blunt, No. 2.)

Brig E. Remington, from St. Mark's.—(Spoken on the 23d, 30 miles S. E. from Barnegat, by pilot-boat Edmund Blunt, No. 2.)

By Telegraph.

FORT LAFAYETTE, Nov. 24, sunset—No inward bound vessels in sight; ship Ocean Telegraph, for San Francisco, passed down the Narrows in tow of the Huntress at 6:55; ship Chapin, for Acapulco, and bark J. M. Morales, for Gibraltar, at 11:30 A. M., and steamer Huntsville, for Savannah, at 3:45 P. M. Wind N., fresh; weather clear.

HIGHLANDS, Nov. 24, sunset—Ship Carolus Magnus, from Havre, is at anchor outside the Bar; one brig in the offing. Wind N., and blowing heavy; weather clear.

SANDY HOOK, Nov. 24, sunset—Wind N., fresh; weather clear. No vessels in sight.

Foreign Shipping Intelligence.

[PER CIRCASSIAN.]

Arrived from New-York—11th, Isaac Webb and Australia, at Liverpool.

Arrived from Boston—6th, Azer, at Deal.

Arrived from New-Orleans—Ann Delins, at Liverpool.

Arrived from Charleston—11th, Mary Washington, at Liverpool.

Sailed for New-York—9th, Amazon, from Deal; Henry Clay, from Liverpool; 10th, Fidelia, do.

Sailed for Boston—9th, Arabian, from Liverpool.

Sailed for Mobile—9th, Sirocco, J. L. Bogart and Persia, from Liverpool; 10th, South Carolina, do.

Sailed for New-Orleans—9th, "Judia Pillorse," Joseph Tarratt, Simonds, and Frank Pierce, from Liverpool; 11th, Madras and Levi Woodbury, do.

Sailed for Philadelphia—9th, Pamflush, from Liverpool.

Sailed for Savannah—19th, "Shard," from Liverpool; 10th, Nictoux, from do.; Monterey, do.

Sailed for Baltimore—9th, Flight, from Liverpool.

MEMORANDA.

The Helvetia, from Havre for New-York, put back to Havre on the 8th, leaky.

The Pamflush, from Liverpool for Philadelphia, put into Queenstown on the 11th, leaky.

The following vessels had put into Fayal: Oct. 6, St. Helena, from the Clyde for New-York, with loss of sails; Republican, from Cadiz for New-York, leaky; 17th, Venice, from Liverpool for New-York, leaky, and was discharging; 21st, Mary Holland, from the Clyde for Philadelphia, leaky, lost spars, &c., and had discharged; 26th, Josephus, from Antwerp, for Boston, leaky, and was discharging.

WEDDING & VISITING CARDS AT EVERDELL'S.

These celebrated cards, splendidly engraved, can only be had—Broadway, corner of Duane-st.

INSTRUCTION.

MRS. WILLIAMES' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL, No. 26 West 30th-st., near 5th-av., is now open for the reception of Pupils. The "PRIVATE CLASS" meets three times a week. This Class offers peculiar advantages to Young Ladies, who have left school, and wish to pursue with masters a course of HISTORY, LITERATURE, LANGUAGES and MUSIC. For the latter accomplishment, the most distinguished talent is secured.

An omnibus will be provided for pupils residing at a distance.

R. F. I.

The Winter term of the ROCKLAND FEMALE INSTITUTE, at Nyack-on-the-Hudson, will commence November 21.

For admission or Circulars containing full particulars address L. D. & C. F. MANSFIELD, Principals.

POLYTECHNIC INSTITUTE.

Prof. L. J. BOECK and Dr. J. ADELBERG have established at No. 146 East 23d-st., between 2d and 3d avs., an Institute for the theoretical and practical instruction in all the branches of exact science, and submit the same to the patronage of their friends and the public on the following plan:

I.—PREPARATORY CLASS.

Preparatory instruction in all the common English branches, the elementary branches of Mathematics, principles of Natural Philosophy, Latin and Modern Languages.

II.—MATHEMATICAL AND PHYSICAL DEPARTMENT.

1. Engineering: Surveying and Leveling, &c., &c.—Practice in the fields with the instruments.
2. Architecture.
3. Mechanics.
4. Astronomy and Navigation.

III.—CHEMICAL AND GEOLOGICAL DEPARTMENT.

1. General Chemistry—Inorganic and organic.
2. Analytical Chemistry—Qualitative and Quantitative.
3. Applied Chemistry—*Technology*—Agricultural Chemistry, Manufacturing Chemistry, &c. *Mining and Smelting Sciences*—Mineralogy, Geology, Metallurgy.
4. Physical Geography—In its influence on industrial development.

The Institute is provided with instruments, apparatus and collections for demonstration and practice. The Chemical Laboratory adapted to scientific research and practical work.

A Polytechnic office for chemical analysis and tests is connected with the Institute.

The best City references given.

MR. GEO. C. ANTHON'S CLASSICAL, FRENCH AND ENGLISH SCHOOL, (with Gymnasium under special teacher,) No. 873 Broadway, corner 18th-st., reopens Sept. 5. Circulars at Randolph's, No. 683 Broadway, at No. 156 2d-av.; at Christern's, No. 763 Broadway, and at the School. There is a preparatory department for boys from 6 to 9 years old.

ACADEMY OF LANGUAGES, NO. 920 Broadway, F. Martinelli, Principal. Instruction given in French, German, Spanish, Italian, Latin, Greek, Hebrew and English. Classes are formed day and evening. Terms in classes $10 per quarter. For circulars and further information apply as above to F. MARTINELLI.

BANJO, BANJO, BANJO—TAUGHT AT THE Pupil's residence in New-York and Brooklyn. Gentlemen desirous of becoming proficient players on the Banjo can do so by my new method, which is superior to any now in practice. Address G. C. D., Box No. 208 *Times* Office.

THE FRENCH AND GERMAN LANGUAGE, as required for business and conversation, can be thoroughly learned by applying to Prof. E. TELLERING, No. 819 Broadway, (corner of 12th-st.) Established 1852. Translating of correspondence and literary works.

$32 50 PER QUARTER. ASHLAND INSTITUTE, GREENE Co., N. Y. Rev. HENRY J. FOX, A. M., Principal. Students (either sex) received any time.

TARRYTOWN INSTITUTE.—THE WINTER Term commences Nov. 1. Circulars can be obtained of E. Goodenough, Esq., No. 122 Nassau-st., or of A. NEWMAN, A. M., Principal.

EVENING FRENCH COURSE—BY MONS. FABREGON and OUDIN, instructors in the French department of the Free Academy, Cooper Institute, Room 24. TUESDAYS and FRIDAYS.

MR. ROBERT GOLDBECK'S CLASSES for the Theory of Music, $5 a quarter, commence on Friday, Nov. 25, from 1 to 2 P. M., and will be held every Friday at GOLDBECK'S Music Hall, No. 766 Broadway.

UNIVERSITY GRAMMAR SCHOOL.—ENtering its twenty-third year—embraces primary, commercial and classical departments. For circulars, call on the Janitor. ISAAC FERRIS, Chancellor.

TEACHERS.

A YOUNG LADY, EXPERIENCED IN teaching English, French, music, vocal and instrumental, wishes a situation in a gentleman's family as resident governess; would have no objection to go South; also salary moderate where a comfortable home would be assured; unexceptionable references given and required. Address G. R., Box No. 1,701 General Post-office, or Box No. 173 *Times* Office.

A GERMAN LADY, VERSED IN HER native language, French and English, and fully competent to give instruction in music, drawing and needle work, desires a situation as resident governess in a gentleman's family; would not object assisting in household duties, if required. Address Miss D. W., No. 146 Broadway, corner of No. 68 Liberty-st.

WANTED—A SITUATION AS GOVERNESS TO young children; can teach the English branches, French, and music, and would not object to assisting in household duties if desired; would do her duty pleasantly and thoroughly, and endeavor to please all. Address Miss M. G. WYLSON, Worcester, Mass.

WANTED—A NATIVE FRENCH TEACHER, FOR a school in Brooklyn during the school hours. Salary moderate. Address, with real name, and full particulars as to education, experience, religion, testimonials, references, terms, &c., FRENCH, Box No. 308 Brooklyn Post-office.

WANTED—FOR A FEMALE INSTITUTE IN Brooklyn, an English professor to teach the higher branches and mathematics. References required as to capacity, experience, &c. Address, with real name, M. O. L., Brooklyn Post-office.

A COMPETENT FRENCH SCHOLAR wishes a class in French. Is a recent graduate of College, and has good recommendations as a teacher. Terms reasonable. References exchanged. Address in person or by letter, E. R., No. 81 McDougal-st.

BOARDING AND LODGING.

BOARDING.—TWO GENTLEMEN AND THEIR wives, or four single gentlemen, can obtain furnished rooms and board with a private family, at No. 188 2d-av., near 10th-st.; dinner at 6 o'clock; unexceptionable references required.

BOARDING.—A SUITE OF HANDSOMELY FURnished rooms to let, with board, in a first-class house, to single gentlemen or gentlemen and their wives. References exchanged. Apply at No. 141 West 34th-st.

BOARDING.—A PLEASANT PARLOR AND bedroom may be obtained at Mrs. AUSTIN'S, No. 76 East 14th-st., near Union-square; also single rooms. Dinner at 6 o'clock.

BOARDING.—AT NOS. 45, 47 AND 49 EAST Broadway, for families or single gentlemen. E. BOUTON.

BOARD IN BROOKLYN.—A PRIVATE FAMily, having a large spare room, with modern conveniences, will take a single gentleman or two, for partial board and dinner on the Sabbath; location near the cars and Wall-st. Ferry. Address, with real name only, and place of business, G. R., Box No. 102 *Times* Office, or Brooklyn Post-office.

BOARD IN BROOKLYN.—A GENTLEMAN and wife, or two single gentlemen, can be accommodated with pleasant board in a private family, in one of the most pleasant parts of South Brooklyn; house has gas, bath, hot water, &c. Call at No. 26 Harrison-st.

BOARD IN BROOKLYN—WITH PLEASANT parlor and bedroom, at No. 170 Washington-st., between Concord and Nassau sts., five minutes' walk from Fulton and Wall-st. ferries; references required.

ROOM TO LET—AT NO. 16 EAST 18TH-ST., between Broadway and 5th-av. Front and back room on second floor, (furnished,) with bath-room attached, without board, to single gentlemen. N. B.—Private family.

FURNISHED ROOM AND BOARD AT NO. 228 East Broadway. Gentlemen and wives may obtain furnished front rooms on second or third floor; also rooms for single men. Modern improvements in the house.

BROOKLYN.—A FAMILY RESIDING IN FIRST-place can accommodate a gentleman with a good room and partial board. References exchanged. Address H. B. C., Box No. 3,026 Post-office, New-York.

NO. 1 IRVING-PLACE, CORNER OF 14TH-st., some very desirable and handsomely furnished rooms will be disengaged in a day or two, and can be secured if applied for immediately.

TO LET—WITH BOARD. A FRONT PARLOR OR second floor, in the new row of handsome English basement houses, near St. Mark's Church. For particulars apply at 186 10th-st., between 2d and 3d avs.

TO LET—FURNISHED ROOMS WITH OR WITHout board, for a small family or single gentlemen, at No. 163 Lexington-av., between 31st and 32d sts. Persons of religious or strictly moral habits preferred.

POLITICAL.

EIGHTEENTH WARD REPUBLICAN NOMINATION.

FOR ALDERMAN.

WM. LAIMBEER, Jr., BUILDER.

Voters, continue your confidence upon one who has done nobly in the Council Board since January last.

H. A. HURLUTT, Chairman,
THEO. G. GLANBRUEKLER, Secretary
Aldermanic Convention.

FOR MAYOR,

HON. GEORGE OPDYKE.

Head-quarters at Thorp's Hotel, corner of 8th-st. and Broadway. Citizens of all parties, favorable to an honest and efficient City Administration, and to the election of officers under no obligations to corrupt organizations, are invited to meet daily at this place.

PUBLIC MEETINGS.

NEW-YORK BIBLE SOCIETY.—THE ANnual meeting of this Society, for the election of officers for the ensuing year, and for the transaction of other business, will be held on FRIDAY EVENING, 25th inst., at 8 o'clock, at the American Bible Society's House, Astor-place.

J. A. V. HOLDEN, Recording Secretary.

RELIGIOUS NOTICES.

NORFOLK-STREET M. E. CHURCH.—DIvine service will be held in this church on SUNDAY, Nov. 27. Preaching at 10½ o'clock A. M., by Rev. Dr. Porter; at 3 o'clock P. M., by Bishop James; and at 7 o'clock in the EVENING, by Rev. T. Carlton. The public are invited; seats free.